

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XX. No. 3 }
WHOLE No. 497 }

OCTOBER 26, 1918

{ PRICE, 10 CENTS
\$3.00 A YEAR

Chronicle

The War.—While the whole western front witnessed the heaviest kind of fighting during the past week, the most substantial gains to the credit of the Allies were made in Flanders. On October 14, *Bulletin, Oct. 14, p.m.* French troops acting on the right of *Oct. 21, a.m.* the Belgian forces took Roulers. On

a front of more than twenty miles between the Handzaeme Canal and the Roulers-Menin Road the Belgians and the French on the same day captured Handzaeme, Cortemarck, Gits, Hooglede, Beveren, Rumbek, Beythem and Winkel St. Eloi. This movement and the subsequent attacks in Flanders had as their immediate objective the recovery of the German submarine bases along the coast. Belgian troops operated on the coast in conjunction with British warships and were supported by French forces on their right, while to the south they were helped by British contingents. The Germans, after the loss of Roulers, Menin, Thourout and Thielt, evacuated their coast and inland positions. Ostend, Zeebrugge, Bruges quickly fell into Allied hands and by October 20 the Allies reached Eecloo close to the Holland border, where some 15,000 enemy troops of von Arnim's army were trapped and driven into Dutch territory. British patrols reached Ghent.

The movement along the coast considerably helped another Allied sweep to the south across the Lys River. It enabled the British gradually to pocket the important city of Lille, the center of a great industrial region and the largest French city held by the Germans. The enemy evacuated it without any severe fighting and left it comparatively unharmed. Together with its sister towns of Roubaix and Tourcoing Lille is the most powerful northern base now in the power of the Allies. By October 21 the British were within a mile of Tournai and were threatening Valenciennes.

Further south in the region of the Scarpe the British pressure on the enemy's lines gradually brought them into Douai and the important positions there controlled by the Germans. Some time previously the enemy had begun a gradual withdrawal in this region. But at the Sensée Canal stiff fighting had to be encountered by the British before the canal could be crossed and they could sweep to the north and get control of the Douai-Denain road. As a result the German front from the coast to the

Selle River gave way. It is not thought that the main body of the enemy is found here but further north. There was also heavy fighting along the Selle, but towards the middle of the week the British crossed the river in force, with the aim evidently of getting hold of the enemy's main line of communication through Valenciennes and Hirson. In the Le Cateau region the British swung slowly but steadily eastward; while the French made good progress north of Laon. Debeney's troops pushed across the Oise near its confluence with the Serre, forcing the enemy to withdraw in confusion.

On the American front now reaching from the Meuse almost due north of Verdun to a point close to Rethel the fighting was incessant. In the Argonne Forest as well as east and west of it the enemy is not fighting rear-guard actions, but has probably thrown into the fight all the divisions he can spare to oppose our troops, for the Germans realize that if their Mézières-Hirson-Valenciennes line is cut by the Americans, their position will be extremely dangerous, as it is a vital artery for their supply and transport system. Hence the progress of our troops is necessarily slow, but they made a steady advance during the week, their most important achievement being the capture of Grand Pré, the western bastion of the Kriemhilde line and the base of the German operations in Champagne.

In Albania, Durazzo, the Austrian naval base, attacked by the Allied naval forces a month ago was wrested from the enemy by Italian forces pushing north through the Balkans. Serbia and Montenegro are being gradually cleared of enemy troops. In Syria General Allenby's forces captured Tripoli on the coast and Homs, an important town on the Jerusalem-Damascus-Baalbek-Hama-Aleppo railroad. From Homs to Aleppo is but a ten days' march. The capture of Aleppo will deal the final blow to Turkey in Syria.

In his reply to the communication of the German Government, dated October 12, President Wilson made it plain that there can be no armistice as long as the German Government continues its criminal practices in violation of all humanity and international law. An armistice as well as the process of evacuation of the territory occupied by Germany are matters to be decided by the

*The President's Reply
to the German Note*

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The publication of this issue has been delayed, owing to a general strike of the press feeders in New York City.

military advisers of the Government of the United States. But the most striking pronouncement in the President's decision is that there will be no peace with Germany until the arbitrary power placed in the hands of the German Emperor and of those who are associates in power with him and are responsible for the war and its methods, is either destroyed or reduced to virtual impotence. The answer was sent in the President's name by Mr. Lansing, the Secretary of State, and given to Mr. Frederick Oederlin, the Swiss Chargé d'Affaires, with the request that the latter should forward it to the German Government. The note is as follows:

Sir: In reply to the communication of the German Government, dated the 12th inst., which you handed me today, I have the honor to request you to transmit the following answer:

The unqualified acceptance by the present German Government and by a large majority of the German Reichstag of the terms laid down by the President of the United States of America in his address to the Congress of the United States on the 8th of January, 1918, and in his subsequent addresses justifies the President in making a frank and direct statement of his decision with regard to the communications of the German Government of the 8th and 12th of October, 1918.

It must be clearly understood that the process of evacuation and the conditions of an armistice are matters which must be left to the judgment and advice of the military advisers of the Government of the United States and the allied Governments, and the President feels it his duty to say that no arrangement can be accepted by the Government of the United States which does not provide absolutely satisfactory safeguards and guarantees of the maintenance of the present military supremacy of the armies of the United States and of the Allies in the field. He feels confident that he can safely assume that this will also be the judgment and decision of the Allied Governments.

The President feels that it is also his duty to add that neither the Government of the United States nor, he is quite sure, the Governments with which the Government of the United States is associated as a belligerent will consent to consider an armistice so long as the armed forces of Germany continue the illegal and inhumane practices which they persist in.

At the very time that the German Government approaches the Government of the United States with proposals of peace, its submarines are engaged in sinking passenger ships at sea, and not the ships alone, but the very boats in which their passengers and crews seek to make their way to safety; and in their present enforced withdrawal from Flanders and France the German armies are pursuing a course of wanton destruction which has always been regarded as in direct violation of the rules and practices of civilized warfare. Cities and villages, if not destroyed, are being stripped of all they contain not only, but often of their very inhabitants. The nations associated against Germany cannot be expected to agree to a cessation of arms while acts of inhumanity, spoliation and desolation are being continued which they justly look upon with horror and with burning hearts.

It is necessary also, in order that there may be no possibility of misunderstanding, that the President should very solemnly call the attention of the Government of Germany to the language and plain intent of one of the terms of peace which the German Government has now accepted. It is contained in the address of the President delivered at Mount Vernon on the Fourth of July last. It is as follows: "The destruction of every arbitrary power anywhere that can separately, secretly, and of its single choice disturb the peace of the world; or, if it cannot be presently destroyed, at least its reduction to virtual impotency."

The power which has hitherto controlled the German nation is of the sort here described. It is within the choice of the German nation to alter it. The President's words, just quoted, naturally constitute a condition precedent to peace, if peace is to come by the action of the German people themselves. The President feels bound to say that the whole process of peace will, in his judgment, depend upon the definiteness and the satisfactory character of the guarantees which can be given in this fundamental matter. It is indispensable that the Governments associated against Germany should know beyond a peradventure with whom they are dealing.

The President will make a separate reply to the Royal and Imperial Government of Austria-Hungary.

In its note of October 7, which reached Washington through the intermediary of the Swedish Minister, Mr. W. A. F. Ekengren, the Austro-Hungarian Monarchy

The President's Reply to Austria-Hungary offered to conclude with the President of the United States and his allies an armistice on every front on land and sea and in the air and to enter immediately upon negotiations for a peace, for which the fourteen points in the message of President Wilson to Congress of January 18, 1918, should serve as a foundation, and in which the viewpoints stated by the President in his address of September 27, 1918, would also be taken into account. The answer of the President promised in his note to Germany was sent in his name by Mr. Lansing to the Swedish Minister at Washington and by the latter forwarded to the Austrian-Hungarian Government. The text is as follows:

Sir: I have the honor to acknowledge the receipt of your note of the seventh instant in which you transmit a communication of the Imperial and Royal Government of Austria-Hungary to the President. I am now instructed by the President to request you to be good enough through your Government to convey to the Imperial and Royal Government the following reply:

The President deems it his duty to say to the Austro-Hungarian Government that he cannot entertain the present suggestions of that Government because of certain events of utmost importance, which, occurring since the delivery of his address of the 8th of January last, have necessarily altered the attitude and responsibility of the Government of the United States. Among the fourteen terms of peace which the President formulated at the time is the following: X. "The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development."

Since that sentence was written and uttered to the Congress of the United States the Government of the United States has recognized that a state of belligerency exists between the Czechoslovaks and the German and Austro-Hungarian empires, and that the Czechoslovak National Council is a de facto belligerent government clothed with proper authority to direct the military and political affairs of the Czechoslovaks. It has also recognized in the fullest manner the justice of the nationalistic aspirations of the Jugo-Slavs for freedom.

The President is, therefore, no longer at liberty to accept the mere "autonomy" of these peoples as a basis of peace, but is obliged to insist that they and not he shall be the judges of what action on the part of the Austro-Hungarian Government will satisfy their aspirations and their conception of their rights and destiny as members of the family of nations.

On October 18 a plan for a federalized Austria was proclaimed by Emperor Charles. The plan does not include the union of Austria-Poland with "the independent Polish State." The City of Trieste and the Trieste territory will be separately treated "in conformity with the desire of its population." After referring to the struggles of the past four years, the Emperor says: "We must . . . undertake without delay the reorganization of our country on a natural, and, therefore solid basis. Such a question demands that the desires of the Austrian peoples be harmonized and realized." He furthermore declares that he decided to accomplish this work with the free collaboration of his peoples in "the spirit and principles which our allied monarchs have adopted in their offer of peace." Austria, he adds, must become in conformity with the will of its people, a confederate State in which each nationality will form on the territory which it occupies its own local and special autonomy.

A Federalized Austria

On the day on which the Austrian Emperor made the preceding declaration, Professor Thomas Massaryk, President of the Czecho-Slovak National Council, presented to the State Department at Washington and forwarded to the Entente Governments the text of the Czecho-Slovak Declaration of Independence in the form in which that Declaration was adopted at Paris by the Czecho-Slovak National Council. The Declaration is made on the "basis of historic and natural right." After a severe arraignment of the Teutonic dynasties the signers of the document outline the Constitution which they have adopted. "The Czecho-Slovak nation shall be a republic. . . . It shall guarantee complete freedom of conscience, religion and science, literature and art, speech, the press, and the right of assembly and petition." "The Church shall be separated from the State." "The Czecho-Slovak democracy shall rest on universal suffrage. Women shall be placed on equal footing with men, socially, politically and culturally." The rights of the minorities shall be safeguarded by proportional representation. The Government shall be parliamentary in form and the principles of the initiative and referendum shall be recognized. Great social and economic reforms are promised. In its foreign policy the Czecho-Slovak nation accepts its full share of responsibility in the reorganization of Eastern Europe, the social and democratic principle of nationality and that of open treaties and covenants. The Constitution provides for just and efficient government and is opposed to class legislation. The document is signed by Professor Massaryk, Prime Minister and Minister of Finance, General Dr. Milan R. Stefanik, Minister of National Defense, Dr. Edward Benes, Minister of Foreign Affairs and of the Interior.

Czecho-Slovak Independence

France.—Several weeks ago attention was called in AMERICA to a new menace to the faith of French school-

children, which consisted in the first step taken by the

The School Question

French Government towards requisitioning Catholic schools for hospitals. It was pointed out that Catholics had already shown the utmost willingness to have their schools used for this purpose, provided that it was strictly necessary, and that in every district the same number of lay, that is Government, schools were requisitioned. This showed great generosity, for it is a well known fact that in very many places the Catholic schools are crowded, whereas the lay schools have very few pupils. Catholic protests, it would appear, have had very little effect, as the following excerpt from *La Croix*, for October 3, 1918, tends to show:

The following item is taken from the *Avenir Social d'Eure-et-Loir*: "We learn that there is question of requisitioning in the 4e région, I do not say in the département, for the needs of the American ambulances, eighteen schools, of which number sixteen are free [Catholic] schools and two are lay [Government] schools. This monstrous injustice will not be perpetrated, the more so because already the number of Catholic schools used for this purpose is far out of proportion to the number of lay schools so employed."

We beg to point out this injustice to the American authorities. Their spirit of equity will not lend itself to so iniquitous a proceeding.

There is another item in *La Croix* for October 5, 1918, which throws light on the actions of at least one of the French functionaries. It is a letter addressed to M. de Lamarzelle by the Minister of the Interior in response to the Catholic Senator's protests against the partiality shown by the Mayor of Saint-Pierre-le-Moutier in distributing school funds to the children of refugees. The Minister's letter follows:

DEAR SENATOR,

You have been pleased to call my attention to the letter of the Mayor of Saint-Pierre-le-Moutier on the matter of distributing school funds to the refugees. I have the honor to inform you, as I had on the occasion of your former protest, that I have sent to the *préfet* of Nièvre full instructions on the absolute neutrality which must be observed in according assistance to the children of refugees in the matter of school supplies. Please accept, dear Senator, the assurance of my high consideration.

THE SUB-SECRETARY OF STATE FOR THE INTERIOR,
ALBERT FAVRE.

The brief comment of the editor is as follows: "How often will it be necessary for the Government officially to recall this ruling before the *préfets* pay any attention to it?"

Rome.—The following item, taken from the *London Tablet*, makes it clear that the Holy Father is persistently carrying out the program which he set himself at the outset of his Pontificate, namely, to relieve as far as possible the suffering consequent on the war:

The Pope's Benevolence

Once again Mgr. Pacelli, Apostolic Nuncio at Munich, has been able to visit and comfort the Italian prisoners. The camp this time was that of Fürstenfeldbruck, where about fifty Italians are

prisoners. They have an Italian military chaplain for their spiritual needs, and it was he who received Mgr. Pacelli and conducted him over the camp. Not only did he distribute woolen garments and other gifts, some in the form of money, from his Holiness, but he took a note of all the prisoners there, in order to carry out their desire of communicating with their families through the good offices of the Holy See. His Holiness has also sent a further large consignment of gifts, largely of warm clothing, but also of wholesome things to eat, to Italian prisoners, the Government affording special facilities for the trucks containing them to cross the frontier.

The *Tablet* also reproduces the letter sent by Cardinal Gasparri to the British prisoners of war in Switzerland. This letter was an answer to the expression of gratitude which was recently forwarded by them to the Holy Father through the Apostolic Delegate at Berne. The original was written in French:

The Holy Father has received, with sentiments of particular satisfaction, the address and the signatures of the British prisoners, who, thanks to his intervention, have been enabled to secure internment in Switzerland. In the work of mercy which he has undertaken, it is the charity of Christ which urges him on, and it has been his constant desire to afford some little solace to the miseries of all kinds which afflict the world. And so, it is a very sweet consolation to his paternal heart to receive the assurance that he has succeeded in bringing a ray of joy to his sorely stricken children. Your gracious album with its address and its long list of names, have renewed this assurance in an unmistakable way and has given him great consolation. He thanks you most sincerely, and he begs you to say to all these beloved prisoners that their sentiments of devotion and of filial gratitude have been very pleasing to him. Kindly accept, Reverend Father, together with my best regards, the expression of my devotedness in Our Lord.

These two examples of the Pope's solicitude for the victims of the war, though of comparatively small importance in themselves, are from that very fact eloquent in their testimony to the Holy Father's ubiquitous benevolence.

Russia.—In a paper contributed to the October *Month* by Samuel F. Darwin Fox on the Church's present position in Russia, he declares that "Under the existing Government of the Soviets, the Church retains in fullest measure her freedom of independent action and initiative," but Kerensky's budget of Catholic worship, which protected the "temporalities" of the Church, has been suppressed, as the Soviet has done away with all religious endowments and put an embargo on the foundation of schools. The writer then quotes this recently published decree of the Commissioners of the People "On the separation of the Church from the State and of the School from the Church":

- I. The Church is separated from the State.
- II. Within the limits of the Republic, it is forbidden to put forth any local laws of any kind which in any way restrain or limit the liberty of conscience, or which institute any favors or privileges whatsoever upon the bases of the beliefs or confessional opinions of the citizens.
- III. Each citizen may practise any form of religion he pleases, no matter what; or none at all. All deprivations of rights,

bound up with the exercise, or non-exercise, of any form of religion, are abolished.

[N. B.—Every indication of the confessional adherence, or non-adherence of citizens, is excluded from all Official Acts.]

IV. The function of the Institutions of State, and of the other Institutions of Public Right, is unaccompanied by any religious rite or ceremony.

V. The free performance of religious rites is guaranteed, provided that such rites are not disturbing to the public order, and are not concerned with attacks against the rights of the citizens of the Republic of the Soviets. In all such cases, the local authorities have the right to take all measures that are indispensable for the maintenance of order and public security.

VI. No individual can escape from the performance of his civil duties on the pretext of his religious views. Exceptions to this rule, providing for the replacing of one civil duty by another, are admitted, in each particular case, on the decision of the Tribunal of the People.

VII. The oath, or religious declaration, is abolished. In unavoidable cases, a solemn promise only shall be given.

VIII. The Acts of the Civil Estate are established solely by the civil power: notably by the sections concerned with the registration of marriages and births.

IX. The School is separated from the Church. The teaching of religious dogmas is not admitted in any national or public educational establishment; nor, indeed, in a private institution where subjects of general instruction (*sic*) are wont to be taught. Citizens may teach and study religion in a private manner.

X. All ecclesiastical and religious societies are submitted to the general legislation upon private societies and unions, and can enjoy no prerogative or subsidy whatsoever, either on the part of the State, or on the part of the local, autonomous, self-governing institutions of the State.

XI. Recuperations by means of collections and taxes in favor of ecclesiastical and religious societies, as well as any measures of coercion or punishment on the part of such societies upon their members, are not admitted.

XII. No ecclesiastical or religious society has the right to possess property. The societies aforesaid have not the rights of a juridic personage.

XIII. All the possessions of ecclesiastical or religious societies at present existing are declared to be the patrimony of the people. On special decision of the local or central Powers of the State, the edifices and objects specially appertaining to worship are remitted to the gratuitous disposition of the corresponding religious societies.

The Holy Father has appointed bishops for six dioceses which the Czar had suppressed. The Titular of the new see of Minsk was recently consecrated at Warsaw, and another bishopric will be founded in Siberia. The Ruthenians are reported to be returning in throngs to the Church, and numberless Russians of all classes are becoming converts. So, notwithstanding the destitution brought upon them by the suppression of endowments, the Catholic clergy are full of confidence and enthusiasm. The Soviet's attitude toward the religious authorities is said to be "consistently and irreproachably correct," a slightly preferential treatment—indeed, being shown the Catholic Church, perhaps because she was formerly oppressed by the Czars, and because the Orthodox clergy are suspected of holding reactionary opinions. Corpus Christi, it is reported, was publicly celebrated this year in Petrograd with great splendor.

The Mexican Peon

FRANCESCO FERNANDEZ

THE meaning given to the word "peon" is not the same in Mexico as in the United States. In Mexico a peon is a day laborer, on foot. A cowboy, a groom, a stableman, or any mounted retainer would be insulted if called a peon. For our present purpose we shall use the word in its American sense as describing a class, the working class. Peonage in the accepted meaning was illegal in Mexico under the Diaz régime; but a form of it existed in some States, disguised, however. The Mexican peon himself was ever the chief promoter of this species of service which consisted in a man receiving pay in advance for his work. The peons, and indeed all the working classes, up into the ranks of industrial skilled workmen, clerks and so on, are, with rare exceptions, everlastingly begging for money in advance. Employers, especially when labor is scarce, have not been slower in Mexico than in other countries in availing themselves of this means of securing the permanent service of their employees.

Abuses very naturally grew out of this practice on the part of both employers and employees. Peons have sold their work in advance to half a dozen different agriculturists for the corn-planting season and then did not work for any of them, going off to a distant State for other fields. On the other hand the agriculturists have not always had the self-restraint to refrain from utilizing this tendency of the peon to their own advantage and some have gone to reprehensible lengths in this matter. The much abused *tienda de raya*, payroll store, in itself a great boon to the families of the workmen, was in some cases made an engine of usury and enslavement. There were abuses in some States, like Yucatan, where *haciendas*, large ranches, were valued and sold according to the number of peons tied up with debts on them—each peon so secured represented about 1,000 pesos. It is untrue, however, and unfair to say such conditions existed as a rule: they were rather the exception; for while it is undoubtedly true that local authorities in isolated instances aided and abetted the unfair employers in these practices, the fact remains that the practices were against the law and not universal. On the contrary in most of the States it was a serious matter for anyone to indulge in anything of the kind—the demand for labor was too great, and the peons were too independent and too cognizant of their rights to tolerate it. The boot was generally on the other foot in fact, as many an overzealous foreman on the big *haciendas* discovered to his sorrow when he punished the peons.

Anyone who has lived in very close touch with the peons and their employers will bear witness to the happi-

ness and contentment of the workmen; the latter remember past joy ruefully today. In the tropical regions they worked almost entirely on the system of piece work and practically regulated their hours of work. An ambitious carter, cane cutter or mill hand could easily earn from ten to twenty pesos a week. Of this he would give three and a half to five pesos to "the woman" and would spend the rest "for his vices," as they say in Mexico, smoking, drink, gambling and the rest. That, by the way, is why a well regulated *tienda de raya* was so much appreciated by families of the peons: they could obtain their food and clothing there during the week on account of work of the husband and sons, up to the amount of their probable wages. The men were thus prevented from squandering anything beyond the balance left after the cashier had paid the store for the goods advanced. The women do not work in the fields in the hot country; as a rule, they are superior to the men, being better educated because the girls go to school more regularly and stay there longer than the boys: that is the case all through Mexico.

Americans who know Mexico will testify to the fact that the peons as a class are a rather lovable and loyal lot. They vary of course according to locality and breed: the peons of the hot country are more independent and franker than those of the high plateaux, and the *mestizos*, half breeds, are easier to handle than the pure-bred Indians, who speak little Spanish and are always suspicious of the *gente de razon*, the people of reason. The Indians speak many most difficult languages which few white men understand or speak. It gives a person tremendous influence over the *Indios* to speak their particular tongue. But it would take volumes to dilate on the subject of the Mexican Indians, who form over two-thirds of the whole population of the country. These people, however, are not included in what is usually accepted as the peon class. They are of a lower order of intelligence, keep apart and are difficult to manage.

These remarks, therefore, principally refer to the Spanish-speaking *mestizo* peon class. It is of this class that so many unfair and ignorant statements have been made by writers on Mexico and its troubles. The peons have been credited with being the chief supporters of and combatants in the revolution. Nothing could be further from the truth. The leaders of the revolution were for the most part from the middle class, and envy of the wealthy was the chief motive that drove them to preach revolution to the peons and promise them impossible things. They found little sympathy amongst the peaceful and law-abiding peon class as a body; it dreaded revolution worse than anything, for the memory of the sufferings endured during the last revolutions still re-

mained. The revolutionists got their support from the criminal classes which existed, it is fair to admit, in an appreciable percentage amongst lower classes. The first thing the followers of Madero did, when rising in a town or village, was to throw open the doors of the jail and burn the records of the court. There are usually more criminals out of jail than in it, and these lost no time in joining their liberated peers. Of course, during eight years of anarchy and a practical cessation of all educational activities, the young generation has swelled the ranks of ruffians, and the Indians mentioned above have given their contingent in parts. But on the other hand the futility of the promises made them, and the sufferings endured, the dreadful fate of many and the misery of all have created a longing for peace and order; if this came tomorrow an immense proportion of the men who have borne arms would be glad to go back to work and piously hope their misdeeds will be forgotten.

How to manage this class of men will prove much the same kind of problem as that of dealing with the alien looters of French towns. After the revolution which placed Porfirio Diaz in power, many ex-revolutionists had to be put out of the way, but many others settled down and became excellent citizens, the fear of having their records stirred being no small factor towards this end. Needless to say such an upheaval cannot occur without leaving great scars on the moral character of a people. Besides the suspension of education, such as it was, and limited amongst the peons almost exclusively to the women, the infamous persecution of the Catholic Church by the Carranzistas and the consequent want of its beneficent influence on the peon class, have necessarily worked for corruption to some extent. The peons in the Central States were generally, and still are, very religious and their behavior, when their bishops and priests have been persecuted, shows that the Faith is still alive in them. The people of the hot country, both along the coasts and far south of Mexico City have never been very religious. They have taken keen interest in the upkeep of their parish churches and greatly appreciate the nomination of a parish priest to serve it, but they did not go to Mass in any numbers, except on their local feasts, nor was the number of

marriages ever much over the average. No child, however, was left unbaptized, no matter how he was born.

It is said that great efforts are now being made by the Carranza government to spread sundry forms of Protestantism amongst the natives; but unless their "psychology" has of late changed completely, those who know them best have no reason to think that evangelists will impress them. They may become unbelievers and even idolaters but not *protestantes*, a byword amongst them. Some naive preachers have at times beguiled themselves into thinking they were making converts when they were making knaves who exploited their credulity and laughed at them. Up towards the border the peons seem to have lost some of their religion, but it is probably from a lack of priests. Indeed that has been the ever increasing trouble all over Mexico since the reform laws of Juarez closed many seminaries; but the Faith has been kept bright in spite of this in most of the country. It is simply marvelous what an occasional mission preached by two or three zealous priests will do for town or village in Mexico; the good effects of many of these have been apparent for years after.

A good priest anywhere in Mexico always worked wonders on the docile and well disposed peons. The field is ripe for such, the day the religious persecution now going on is brought to an end. Villa had a great deal to answer for in starting this persecution, but it was chiefly before he broke with Carranza, who has always been the worse offender. As to Zapata, one of the causes of his one-time popularity with the peons of Morelos, Guerrero and Puebla, was his respect for the practices of religion. In territory under his control the dead and especially his officers killed in battle were buried with all the rites of the Church, a thing not seen for more than a generation down there; processions took place in the streets of the towns he held and the people were delighted. The peons will welcome with enthusiasm the reopening of their churches and the return of their *curas*, when the day of true liberty comes to Mexico. The difficulty will be to find the priests. The harvest is abundant, but the reapers are few. Will the Catholics of the United States display as much zeal as their Protestant compatriots in helping to evangelize Mexico?

The Packers and American Liberty

ALFRED W. McCANN

THE public knows little if anything of the big idea behind the Federal Trade Commission's investigation of the packers, the results of which, in the form of a report to the President, have provoked a controversy which in bitterness promises to be one of the most sensational outgrowths of the war.

For nearly a year I have been an examiner of the Federal Trade Commission, and believe my conferences

with its members and staff qualify me to describe the motive by which the Commission's activities have been inspired.

In the seventh century the ducal states of Germany were disintegrated by the bad administration of the counts who were the officials in charge of the territorial districts unsupervised by central authority. The complete disintegration of the States was brought about by a

group of selfish interests that sought to control all economical interests and to exercise arbitrary powers over politics.

In America, during the canned-beef scandal of the Spanish-American war, and progressively continuing until the almost thwarted probe of the Federal Trade Commission, which was finally ordered by President Wilson, February 7, 1917, complaints increasing in number and gravity were constantly heard concerning the growth of a great invisible power in the United States which sought to control economic interests and to exercise arbitrary powers over politics. The ducal States of Germany were being reborn in the new world.

There was evidence to indicate that this power threatened to dominate the Government—to become greater than the Government. Should such a power be permitted to grow unmolested? Did the growth of this power menace democratic institutions?

These were questions which had to be answered. They involved the very essence of patriotism. The packers constantly assert their patriotism. What do they mean by it?

Patriotism means much more than love of country. It means love of right government, extending even into foreign countries. The man who loves only one little spot of ground is not a patriot. He is not only not a good citizen but he is a dangerous citizen.

The father who loves only his own children, disregarding the children of his neighbor, is not a good father. In the narrowness of his interests he may be permitting a condition to develop among his neighbor's children that will some day react upon his own to their destruction.

The Kaiser was looked upon in Germany as the very father of German patriotism, but we now know that his patriotism, which was narrow and selfish, was crammed with ruin for his own people. He cared nothing about the happiness or the rights of other nations. His selfishness in disregarding the interests of all his neighbors not only plunged them into anguish and desolation, but it brought anguish and desolation home to his own.

This attitude, because it clashes with all the laws of God and man, is described by society not only as uncivilized, but as barbarous; yet the same principle execrated and reprobated in the person of the Kaiser applies to every individual and group of individuals in the world.

It was the same brand of selfish patriotism that brought decay to civilization in the valley of the Nile. The Egyptians could weld copper, an art lost to the modern world. The Egyptians, who built their magnificent temples, their mausoleums, their pyramids, employing mechanical devices that have become extinct, were reaching out for universal democracy. Selfish patriotism soon undermined her civilization, and today Egypt is dead, never to be born again.

It was this pride of selfish patriotism that brought decay to Greece and Rome. Greece flourished in glory,

producing Plato, Aristotle, and Socrates, three of the clearest thinkers the world has ever known. Our American museums are graced with fragments of the art of her sculptors. Even her songs have been preserved, but ancient Athens is no more, because selfish patriotism followed in the wake of her luxury.

Socrates cried out against the decay that threatened Greece, but the masters of her wealth would not listen to him. They gave him hemlock and sent him to his death. Well has it been said that when a nation crucifies its thinkers, that moment that nation dies.

Rome, mistress of the world, stretched her boundaries as far north and west as Scotland. Her galleys ploughed every sea, carrying her laws to all parts of the world, returning with tribute, power, luxury, and wealth to pour into her lap. Steeped at last in the dregs of narrow patriotism and brute selfishness, she awoke to find that decay had sapped her strength. When the barbarians came down from the north with their battering-rams they smashed her gates, tore down her statues, destroyed her libraries, departed with her wealth, and left her lying prostrate on the sands of time.

Out of the wreck of the Roman empire grew the Germanic States, in which it is said that one of the first democratic assemblies of Europe was born.

The new commandment, "Love one another," had not yet been applied by the patriots who called themselves rulers and statesmen, but slowly the new philosophy of life, based on that commandment, cherished dumbly in the hearts of the people, but still unheeded by rulers, pushed its way westward as far as England.

The people begged for liberty. So pressing were their cries that finally at Runnymede the *Magna Charta* was drawn up and signed. That document, although it contained the seeds of America's Declaration of Independence, still provided too much protection for selfishness. Cockle had been sown among its wheat, and King John held much the same contempt for democracy as that cherished by the Kaiser.

At last from England and Holland stalwart men who loved liberty came here, and democracy in time was established on a foundation of blood and sacrifice. Wealth came, and with wealth danger. Narrowness and selfishness threatened the institutions which had cost so much.

Lincoln spoke, and after 1,000,000 lives had been snuffed out in again uniting two peoples as one people, under one flag and one law, the fools of their day killed the rail-splitter. When it was all over the last slave that will ever tread America's shores was free.

Wealth again began to pour down from the mountains and up from the plains. Our rivers could not carry it, so we built cars of steel and rolled them over rails from ocean to ocean.

Then came a shock. Little Belgium, protected by treaties, was crushed like an eggshell. The liberties of the world were in the balance. Blinded by our wealth our people were unable to distinguish between what was

right and what was expedient. We did not interfere. The bleeding little nation stood the monster off a little while, and in that little while the doom of autocracy was written, but we in America were still blind and could not see.

At last the scales fell from our eyes and our boys went forth to mingle their blood with the blood of other heroes that true patriotism might be born again, not on any one little spot of ground, but all over the world.

Through the deaths of millions, some of whom we once foolishly thought we despised, characterizing them always as "foreigners" when they sought liberty at our gates as our own fathers, who were also "foreigners," sought it before us, we have learned that in America there are not two or three sets of laws, but one law, and that under that one law there cannot flourish two or three kinds of citizens, but one kind of citizen.

The time had finally come for our Government to say to any man who lives under the shadow of our flag, "You will remain here a true patriot or you shall be sent away an outcast forever."

The Federal Trade Commission holds that the disciples of special privilege in America are not patriots; that the masters of industry in America who seek to control legislation and to dominate the enforcement of law to suit their own ends are not patriots, that skilful attorneys and eminent scientists who defend commercial expediency at the expense of justice and public welfare are not patriots, and that it is necessary, in order to preserve democratic institutions, to place under proper and lawful control all those groups of narrow and selfish men whose activities tend to set up an invisible government behind the government that seems to function, thus breaking down good government and substituting bad government in its place.

To this far-sighted review of affairs at home as they are seen through the evidence compiled by the Federal

Trade Commission one might well add that food manufacturers who seek to perpetuate pernicious methods of sophisticating the nation's dietary rather than revolutionize methods that can be defended only behind falsehood are not patriots; that the plain people who cling to follies that curse generations yet unborn are not patriots that the ignorant and bigoted who foster religious prejudices and racial animosities are not patriots.

The sons of America, who followed Pershing overseas in 1918, went forth to die to uphold the loftiest principle to which mankind has ever subscribed, not to perpetuate narrowness, selfishness, and greed at home. They have shown America the perils of narrow and selfish patriotism. They have opened America's eyes to the meaning of service for others. They have prepared America to face the hard conditions that must be faced honestly and squarely if the land of the free is not to take her place beside Egypt, Greece, Rome, and Germany.

What is patriotism? Have the packers practised it? Not so. But at least the seeds thereof are found in the motive and work of the Federal Trade Commission, and some of the dangers which menace patriotism have been disclosed in the evidence obtained through its investigation of the packers, who merely symbolize the growth of that corrupt and invisible power which is greater than visible government as the people know it.

Because the packers have set up a government of their own, the ruthlessness and greed of which is comparable in its far-reaching results to the Prussian menace, the Federal Trade Commission asks that it be controlled, not because it is big, but because it is bad.

Unless their power is curbed, as the Prussian power is now being curbed, America will soon have an enemy to deal with which she can have little hope of vanquishing. Such is the conviction of the Commission, but up to date the facts which support that conviction have not been aired in the press.

The Society of St. Vincent de Paul

M. P. HAYNE, M.A.

THE Society of St. Vincent de Paul, today the greatest charitable lay organization in the world, was founded in 1833 by Frederic Ozanam, a brilliant young law student at the University of Paris, to refute the attacks of the atheists and free-thinkers of that day who were claiming that Christianity's work was over and done with. It was the fashion for professors to court a cheap notoriety in their lectures by referring contemptuously to religion, and any assault made on it was sure to gain the speaker a hearing whether he were Materialist, Simonian, Fourierist or Deist. In short, for any educated man to advocate that Christianity was a living truth and an unerring guide to the conduct of life seemed to the intellectual Paris of that age, almost as

ridiculous as if a man today were to assert that the earth is flat.

It is interesting to remember that when Ozanam and seven enthusiastic young friends held their first meeting on that far-off May evening in the year 1833 in the dingy back office of a Parisian newspaper, they laid down as a working scheme for their contemplated society, the general scientific principles of modern charity, personal investigation of reported cases, visiting of the poor at their homes, attention to causes, record keeping, self-help and lastly, what modern charity is apt to overlook, spiritual aid and consolation. These principles were given a practical application for the first time. They felt that the name of a society should be more than a

signboard; so in dedicating themselves to Vincent de Paul, the great French Saint who so loved the poor, they were to follow in his footsteps and dedicate themselves to the service of God in the persons of the needy. Several of the first members were trained in law or medicine; and it was found that they had a special work to do and could be of great assistance in offering their services. In that way their studies were of use to others, as well as to themselves. Each member had a poor family to look after and the members met every week to report their experiences; and no member was allowed, however rich he might be, to supply the family he visited with alms beyond what was supplied from the general fund. This general fund, like that of the early Christians, was contributed to anonymously, in accordance with one's means, so that under no circumstances could credit be given to individual donors. As soon as possible, branch organizations were to be established in other towns; and so marvelous was the success of the Society that twenty years later, there were 500 conferences in France, England, Spain and Belgium. In 1905 there were found to be 6,000 conferences established in all parts of the world with a membership of over 100,000, a great democracy consisting of all classes of persons from peers of the realm to workingmen. Such far-reaching results from such simple beginnings show what can be brought about by earnest workers and an efficient organization.

Let me give an example of the practical aid furnished by Frederic Ozanam, where his legal knowledge was of assistance. One of the families assigned to his care in the pioneer days of the order consisted of an ignorant, forlorn woman and her five children and a hopeless, profligate husband who spent his time beating the wife and spending her earnings at the tavern. On making inquiry, Ozanam discovered that no marriage ceremony had ever been performed, and that the woman was free to leave him and devote her earnings to the support of her children. He brought her a written opinion from the *Procureur du Roi*, obtained an order from the police forbidding the man to leave Paris, sent the woman and the youngest children into the country to take employment, and placed the two oldest boys in the printing office of one of his friends. In fact, the busy life of Frederic Ozanam is filled with hundreds of such episodes, for more than most laymen of his skeptical generation, he was a doer of the word of Christ.

This modern follower of St. Francis resented above all things, bitterness in religious discussion as an offense against the great commandment, "That ye love one another." The Abbé Pereyve tells the story of a Protestant congregation in Paris, which collected a sum of money for charitable purposes and gave it to their clergyman who, having no pressing cases, took it to Ozanam to distribute, and he gratefully carried it to a conference of St. Vincent de Paul. One member suggested that the money be first applied to relieving the

Catholic poor, and then that the surplus be given to some indigent Protestant families. Ozanam, very indignant, started to his feet, "Gentlemen, if this proposal has the misfortune to prevail, if it be not distinctly understood that our members succor the poor without reference to creed or country, I shall this moment return to the Protestants the alms they have entrusted to me, and I shall say, 'Take it back; we are not worthy of your confidence.'"

Whether in speaking at the conference or in referring to social conditions in his wonderful lectures at the university, where he made his name as a champion of the Faith illustrious throughout Europe, Ozanam never failed to emphasize the value of Christian charity as a cure for the evils of the day. He believed in a republican form of government, and the check and balance of the Catholic medieval city republics became his ideal for France. His life work was for a Christian equality of brotherhood where rich and poor should love and serve one another as children of a common Father. He felt that conditions should be improved from within, and that such a violent overturning of the existing structure of society as Socialism calls for, would only make matters worse as it would effect no change in human nature. "Make the masses Christian, and the spirit of Christ will do all that is needful." What the world needed then, as it does today, was to absorb the message of St. Francis and St. Vincent.

The Society of St. Vincent de Paul, with its 6,000 conferences of today, owes much to its successful centralized organization. The individual conferences of each city are combined into a council; the councils of a large province or country are federated into a central or superior council, while superior councils of all nations are represented in the council general at Paris. The society maintains nurseries, orphanages, libraries, schools; and with all its attention to practical, up-to-date methods, it never loses sight of the fact that what is needed most of all in modern charity is the personal contact with the poor, the spirit of prayer and faith which alone makes for humility. For "philanthropy" Ozanam wrote to a friend, "is a vain woman who likes to deck herself out in her good works and admire herself in the glass; whereas charity is a mother whose eyes rest lovingly on the child at her breast, who has no thought of self, but forgets her beauty in her love."

In its practical results, the Society of St. Vincent is probably the most effective of all existing charitable organizations. In England there are conferences in all the large cities and in London alone twenty-nine local branches. The Society cooperates with other organizations and does extensive work in all fields of general relief. In Ireland conferences were established in 1845 for the relief of the poor without distinction of religion.

In Germany the Society of St. Vincent de Paul is the chief parish organization. For each needy family there are two visitors who give such general aid as com-

modities, tools for work and the securing of employment for those who can work. The general plan of charity in Germany is that the different churches care for their own poor, while those who are not attached to any parish are assisted by public agencies. Thus the two systems work side by side. About twenty years ago the Catholic Church founded the *Charitas Verband*, a union of all the Church charities with its central bureau in Freiburg. This federation, in which the Society of St. Vincent plays a prominent part, promotes unity of action among the Catholic charities in Germany by means of conferences, investigations and publications. They cooperate with other movements, such as temperance societies, efforts to suppress the white-slave traffic and also with the national association to help consumptives.

In Austria, where there are many conferences of St. Vincent de Paul, there is a lack of coordination between public, religious and private charities which makes it possible for one person to receive aid from many sources. Hence, particularly in Hungary and Bohemia, there is a great deal of professional mendicancy that a systematic tabulating of cases would help to do away with.

In America, too, the Society has established its splendid traditions of charity and practical wisdom. The first conference was founded in St. Louis in 1845, and many others have multiplied throughout the country in connection with the various parishes. It has been found wise to pay salaries whenever possible, to those who can give all their time.

For the last nineteen years the Society in America had published a quarterly, but Vincentians came to realize the need of a monthly which should be devoted to Catholic charities, and also publish detailed information

concerning all particular movements in the general field of modern charity. They are working with a committee of the National Conference of Catholic Charities for the purpose of drawing financial support to this periodical, which representing as it does all our Catholic charities, is thus enabled to accomplish better organized results.

The Society is doing a great work in which all Catholics should interest themselves. The more our educated Catholics, professional and business men, mingle with the poor to aid them with intelligent, practical charity, not in a condescending way, but as brothers, the sooner will the feeling of distrust be dissipated that today is creating jealousy and suspicion and pitting class against class. It is an age where there is great talk of individual rights and not enough of individual obligations. A Francis of Assisi, a Vincent de Paul, or another Frederic Ozanam is needed to teach the world the lesson of individual responsibility, self-restraint and helpfulness to one another, just the doctrine of our Catholic Communion of Saints, of universal brotherhood. Thus the Society of St. Vincent de Paul aims "to make charity accomplish what justice and law can never do." Socialism draws the masses because they see in it a dim shadowing of the beautiful teachings of Christ; in their natural hungering for the comforts of life, they do not see that Socialism, with its logical end, nothing but the worship of the body, does not offer the key to the riddle. Whether it be a monarchy, an aristocracy, or a democracy under which we live, the problem is the same the world over; and the Society of St. Vincent de Paul, Ozanam's little mustard seed which grew into a great tree whose branches reach to all parts of the earth, knows the answer to the problem, and is hard at work spreading it to the nations.

"An Analysis of Socialism" Analyzed

DAVID GOLDSTEIN

SINCE the influence of AMERICA is so great and since even the devil must have his due, it is important that your correspondent's "Analysis of Socialism" (in the issues of September 21 and October 5) should not go unchallenged. A lesser, and not a fuller, knowledge of that movement should be the result of his article.

That Socialism may be dealt with adequately we must distinguish between the popular and the so-called scientific concepts of the men and women who make up the Socialist movement throughout the world. When the "Jimmie Higgins" are heard mouthing their phrases, "We want the full value of the product of our labor," "We believe in the class struggle," "We stand for the Revolution," "We insist that Socialism is inevitable," there is no good reason for believing that these "soap-boxers" have any real knowledge of the basis upon

which the Socialist "classless society" is supposed to rest. Therefore to limit an analysis of Socialism to the "popular conception" of it is to miss the mark. For while these terms have but a hazy background for the Socialist street orator, they have a very definite meaning for the Socialist leader. If, then, one would know what is really meant by Socialism he must turn to Marx's "Capital." It is the "Socialists' Bible," setting forth the economic principles that explain the popular terms used in furthering the Socialist movement, a movement which has for its ultimate object the complete overthrow of the existing order. It implies a social revolution whose effects would extend to the State, the family and the Church, and whose purpose is the introduction of the co-operative commonwealth.

The first fact to be noted in regard to Socialism is that

its ideology and its "spirituality" call for a human nature completely unknown to Catholic dogma and practice. This is the crux of the whole matter. Human nature in the mouth of the Socialist reacts to necessity only, not to the moral law given to the race by our Heavenly Father. To express it in a word: Socialists deal with a false human nature. To play the game "now-you-see-it-and-now-you-don't" is often quite "necessary" in spreading their doctrine, because, happily, the rational mind is incapable of holding constantly to an irrational scheme of life. So, when in answer to a Socialist, the New York *Call* says: "There ain't a word about Socialism in '*Das Kapital*,'" the face value of the words is meant to satisfy tactical purposes only. As a matter of fact, "*Das Kapital*" lays down the economic foundation of an inevitable future state of society that has been called Socialism. Hence to understand "*Das Kapital*" one must realize that Marx has created a materialistic theory to suit his evolutionary man, and consequently that his interpretation of history is as unreal as the human nature he pictures. Camouflage has long sufficed as a Socialist weapon of offense and defense. Kindly permit the citation of a notable instance that some time since was exposed in my book on "Socialism: the Nation of Fatherless Children."

Our Ex-President Roosevelt had declared that "certain Socialists" held as an ideal an unjust system of remuneration, that of giving equal pay to workmen of unequal skill. Whereupon Rose Pastor Stokes, Phelps Stokes, Robert Hunter, W. W. Passage, Eugene V. Debs and others of international fame rushed into print to expose the lamentable density of "the most ignorant man in the country." Mrs. Stokes set down in the New York *Sun* the titles of three books that would give information to our most unenlightened ex-Chief Executive. Lo and behold! two of these books sustained the contention of Col. Roosevelt, while the third book advocated the largest pay for the dirtiest work. It was Eugene V. Debs' purpose, as alleged, to relieve Roosevelt's crass state of mind in relation to the world's most vital subject, by recommending a study of the Socialist party platform. But even though not a word appeared in the platform in advocacy of any system of remuneration, yet the trick was done. Since only one in ten thousand might go to the authorities recommended, the impression created was in favor of the much misrepresented and abused Socialists.

When the editor of the *Call* says "There ain't a word about Socialism in '*Das Kapital*,'" it were well to go to the book. Therein one may learn that when Marx says that, "Under capitalist competition the worker gets the full value of his labor," something quite different is implied than when Pope Leo XIII declares: "It is just and right that the results of labor should belong to him who has labored." Marx's viewpoint is that economic necessity governs man, just as irrational animals are in non-conscious obedience to the natural law. Hence his consciousness, will and intelligence are gradually acquired

in the upward progress made through a succession of class struggles, with their subsequent reactions arising out of the contest for the means of living.

Pope Leo speaks of the just reward due to men for the exercise of their God-given talents and faculties in the field of industry. His doctrine is thus based upon right reason and Catholic ethics. The *Call*, following the Marxian theory which is founded upon a false human nature subject only to chemical action and reaction, conceives of the wage earner as a mere commodity, the price of which is normally—if the term may be used in this connection—enough to keep him alive and to permit him to reproduce his species. The amount of value necessary for the former purpose he is able to produce, say, in six hours. But since the working day is longer than that, all the value produced in the remaining hours goes to the capitalist. And, since Marxian "science" assumes that the *one* source of economic value is the deposit from labor powers in action, it follows that the employing class has robbed the working class of all the values they have ever produced over and above a mere living. This vast amount of value is now "capital" in the hands of the employing class.

Despite the quibble of the *Call*, the student may learn from "*Das Kapital*" that "the process of capitalist production" lays with fatalistic precision the economic basis, held to be the only basis, for the next stage in human society. To this next stage in the life of the human race the name Socialism was given with the general consent of the followers of Marx and Engels.

"*Das Kapital*" begins with the analysis of commodities, laying down the law of value adopted by Socialists. It passes on to money, capital, buying and selling of the commodity labor power, the labor process, the production of "surplus value," modern machinery, and the accumulation of capital with the express purpose of "laying bare the economic law of modern society." This law, Marx says, works with "iron necessity toward inevitable results," namely, "the common ownership of land and capital." Certainly this were a fitting place for Marx to set down the word Socialism. But since the familiar name was not given to the "inevitable result" of capitalist accumulation, it is evident that a far-seeing restraint was practised by the founder of modern Socialism.

In his chapter on the "Historic Tendency of Capitalist Accumulation," Marx, with the irrevocable word of the Medes and the Persians, shows that petty industry, the ownership of land and simple tools in individual hands, develop into highly centralized industries; that as "one capitalist kills many," the expropriation of small owners goes on until a few expropriators own all the land and means of production. Thus it is that small owners are driven into the wage-earning class. Of necessity the capitalists become relatively fewer and the class of the wage earners increasingly larger, with misery, oppression, degradation, slavery, and exploitation

constantly emphasized, until the economic law, which "*Das Kapital*" was written to expose, ushers in the "classless society." The struggle for existence at length favors "the revolt of the working class" at the very time when, "with the inexorable law of nature, capitalist production begets its own negation." The climax comes, "the death knell of capitalist private property sounds," the revolution takes place, "the expropriators are expropriated." Then it is that "co-operation and the possession in common of the land and of the means of production" occur.

It was an open secret that "*Das Kapital*" was written to give a "scientific" foundation to Socialism, and it is of general knowledge that such has been the place occupied ever since by that "Bible of the working class." Surely, then, it is a grave mistake to assume that Catholics may accept the theory of economic determinism even as "qualified in progressive degrees" by so deft an adept in hiding what he wants hidden from the sight of a rather blind public as John Spargo. When, following Marx, Spargo treats of "spiritual and ideological factors," nothing more should be understood than the Socialist dictum that past reactions upon the public mind have created a mental state that has outlived the material experiences which were its original cause.

Vicenza, the Dream City

JOSEPH WICKHAM, M.A.

VERY few people think it worth their while to stop at Vicenza; at any rate very few of the unnumbered throng of hurrying, weary people, who pass through Italy's gardens between two moons. To the hastening traveler Vicenza calls only faintly, and he turns away unlistening, but to the leisurely wanderer along the way this faint voice is a sweet voice, and ever so gently sings a song of welcome. And if it is you who hear the caroling, pause in Vicenza, and you will find that you are still in the Italy that you love.

As you come up that avenue of murmuring trees which lead the way to the Porta del Castello, you are not trying to remember the details of Vicenza's history: how of old she was a city of the Veneti, taken by the Gauls; how she was given the franchise by Rome in the year 45 B.C.; how she suffered from Goth and Hun; how she received the Lombards; how she developed under her Bishops; how she became a commune; how she joined the Lombard League; how she fought with her rival cities; how she quarreled in civil strife; how she fared under Ezzelino the tyrant; how she submitted to Padua, to Verona, and finally to Venice; none of this, it may be, gains admittance to your meditation. But you are thinking, it is more likely, how glad you are that you have come to this city that nestles so cheerily beneath the beautiful Monti Berici, and looks so faithfully across the plain toward the tumbled earthworks of the Alps.

Perhaps, if you care more for the art Vicenza contains than for the art she is, you have come to this city for the works of Andrea Palladio, the great architect of the closing Renaissance, who was born here in 1518 and died here sixty-two years later. For Vicenza is a Palladian city, through and through. Down the Corso and in the by-lanes the palaces proudly stand in a long triumph of Palladian art, from the Porta del Castello to the river Bacchiglione. To see them were surely a worthy motive for coming to Vicenza.

Most conspicuous of this architect's palaces is the Basilica Pal-

ladiana, which stands in the Piazza de' Signori, somewhat off the Corso. The Piazza de' Signori will be a grateful sight to those whose thoughts are still Venice-laden, as it is the Piazza di San Marco in *parvulo*, with a soaring brick campanile, and two columns strikingly symbolizing Venetian sway. The Basilica Palladiana is a great palace begun by Palladio in 1549, and finished by his successors in 1614. Enclosing the Gothic Palazzo della Ragione, it rises in two stories of colonnades, the lower Doric, and the upper Ionic. Opposite stands the Loggia del Capitano, built by Palladio in 1571, and near by is a statue of the architect.

Interesting in a different way is the Teatro Olimpico, that ancient theatre which Palladio began in 1579 and Scamozzi finished in 1584. With its thirteen semi-oval tiers of seats, and orchestra, and stage, it is truly a beautiful work of art, full worthy of the Greek drama which marked its opening, the Oedipus Tyrannus of Sophocles. Not far away stands the Palazzo Chiericati, one of Palladio's very finest palaces. It is now used as a museum, and a visit will remind one that Vicenza has pictures as well as palaces. It is Bartolommeo Montagna's paintings in particular that one will study, as he is the chief artist of the Vicenza school. His "Madonnas" and "Presentation" are especially noteworthy.

Elsewhere in Vicenza are to be found interesting paintings. In the Gothic brick church of Santa Corona, a fine edifice of the thirteenth century, is an exquisite altarpiece, "Five Saints," by Montagna, as well as a most admirable "Baptism of Christ" by Giovanni Bellini; in the church of San Stefano close by, Palma Vecchio is remembered for a beautiful "Madonna Enthroned"; in San Lorenzo's church, where Montagna once lay buried, the painter's fresco still attracts the visitor; in San Rocco's one will like the "Madonna and Saints" of Buonconsiglio, Montagna's foremost follower; in the Gothic Duomo, Montagna's work may once more be seen in the chapels along the broad aisle; and perhaps no picture in the city will give a better idea of the master's work than that rare "Pieta" which adorns the church of Santa Maria del Monte.

Possibly you will leave this picture for your last hours in Vicenza, as Santa Maria's church stands outside the city wall on one of the heights of the Monti Berici. You have oft looked up toward the church from the town, without knowing, perhaps, that it was erected to commemorate an apparition of the Blessed Virgin. It was originally built in 1428, but the present edifice, a domed Greek cross structure, to a large extent dates from 1688. From this height the little city is wondrously beautiful, the palaces, the streets, the river; and the snow-tipped Alpine hills across the Venetian plain are pure and fair and ever beckoning.

It is in the late afternoon before the sun dies that you should be on the Monti Berici when the palace city is all agleam; it is a worthy vision. A not less enthralling one will the night-light give you, when you are walking in the pleasure gardens below, and can see the great blue hills rising up in shadowy masses toward the stars, and the feathery clouds drifting slowly over the sentinel tower of the olden lords from Verona. For so it is that by night or by day Vicenza is a pretty town of dreams, much like the old picture cities that are mellow in your memories, and picture cities that poets love and all the seekers of the soul of Italy.

And again will you pass on content; for you—you, too, have been in Arcady.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

A Catholic Publicity Bureau

To the Editor of AMERICA:

The advocates of the Catholic daily overlook one important point; they fail to tell us how we are going to reach non-Catholic

readers. We know that they will not subscribe to our proposed paper, but a Catholic publicity bureau would acquaint them with the facts we wish to have brought to their notice. The so-called Christian papers and the Masonic organs, especially the latter, are bitterly anti-Catholic. The September number of the *New Age*, a 33° organ of the Scottish rite, in an article which elaborates the pretended pro-German activities of the Pope, ends by warning against any peace drive emanating from the Holy Father or any kind of peace with which he is in sympathy. "It is upon stuff of a similar nature that the readers of this magazine and others of a like character, are continually fed. The editors know well that their readers will not see the other side, and so their work has its desired effect. But a hypocrite and a falsifier hates to be unmasked, and it is this very task, which it is our duty as Catholics to accomplish.

Some will say that there is no use in doing this, and there is no danger in the Masonic campaigns. But the spectacle of the Governor of one State and the candidate of another for the office of Governor, both openly advocating the disenfranchisement of Catholics for no other reason than that they are Catholics, and "getting away with it," and this in the face of the fact that we are engaged in the world's greatest crisis in which many hundreds of thousands of Catholic boys are shedding their blood for their country, and in which we should all be solidly united, certainly demands attention. It is not such sheets as the *Menace*, that are doing the great harm, but the papers I have mentioned. Let us have a Catholic publicity bureau to counteract their baneful influence.

Omaha.

F. F. D.

Silent Catholic Labor Leaders

To the Editor of AMERICA:

Are there any real Catholic labor leaders left in this country? For two years I have read every letter appearing in the Communication Department of your paper and not one labor leader known in the Middle West has had his name signed to a communication in that time. No wonder Socialists are taking the leadership of the organized labor movement away from them. How can these men expect support when the mass of Catholic workingmen do not know what their principles are? Twenty years ago everybody knew what a labor leader stood for. Now a president of a union may be a Socialist, an I. W. W. or a Bolshevik. The two most prominent local leaders have fine Irish names, but not one in fifty union workingmen could tell whether they believed in the principles of Christian democracy or Socialism. If Catholic leaders do not address the workingmen through such papers as AMERICA, how can they reach them?

How many men know that Masonry is playing the same game in the economic world in America that it is playing in the political arena in France and Italy? The officials of the railroad unions know it. Why do they not show their indignation occasionally? Just before the war started the Socialist parties of France and Italy put a ban on Masonry. We have the same condition here and do not ever complain about it. There are a great many ways in which Catholic labor will benefit by government ownership of railroads; for example, a living wage, security of occupation, more equality in promotions and reward for honesty.

This subject is frequently discussed by professional writers in AMERICA. Why do not the successful practical men give their opinions on this great subject? If any of these men are readers of AMERICA, they are neglecting a very important duty and they will suffer for it.

Chicago.

C. V. HIGGINS.

Masonic Notes

To the Editor of AMERICA:

The *New Age*, the official organ of the Supreme Council of the Scottish Rite of Freemasonry, in its August number makes the admission, in an article written by Henry R. Evans, that

"Masonry, as we all know, took its rise in England." This contradicts the statement that the society came down from prehistoric times by way of the Far East.

In an article by Basil G. Butler on the progress of Masonry in the Philippines, which is copied from the *Far Eastern Freemason*, the announcement is made that the apostate priest Gregorio Aglipay has been initiated into the craft. On the occasion of his initiation he made an address in which, so the article states, he declared that: "It was not to be thought strange that he should be there among them or should submit himself to their rites, since both looked toward the same goal in their work." It is easy to tell what is the object of Aglipay's activity.

In an article by Carl E. Herring, quotation is made of a saying of Albert Pike in his book "Morals and Dogma," page 310, concerning Christ, that every true Knight of the Rose will revere His memory "and look indulgently even on those who assign to Him a character far above His own conceptions or belief, even to the extent of deeming Him Divine." So the *New Age* inoculates its readers with the poison of infidelity.

Editorially, the magazine makes public its idea that the movement to have the nation pray every day at noon for peace through victory, to which the name of the Angelus has been incorrectly given, "is but another sly attempt of the enemy of free conscience," etc., "to impose certain of its customs upon the people of this country." This is laughable, but, unfortunately, the *New Age* has readers who may be misled by it.

Washington.

K. R. C. L.

France and Catholicism

To the Editor of AMERICA:

Answering the question, "Is France Still Catholic?" Father Ménager returns a direct affirmative, proposing the test, "By their fruits you shall know them." Oddly enough, I used the same test, and reached a negative. It is true, no doubt, as Father Ménager claims, that an atheistic government has not succeeded in making the French a nation of atheists, but it does seem to me that these nefarious efforts have succeeded in inducing the French to leave their consciences at home, when they go to the polls. I may be in error, but I am under the impression that France has a representative government, the president and the deputies being elected by the people. If this be true, it would seem that the Catholic people of Catholic France are wedded to the decidedly uncatholic policy of keeping in office a government bent on the destruction of the Catholic Church. "We grant that the French Government has persecuted our French Catholics in every possible way," concedes Father Ménager. The concession, as it seems to me, ruins his case. If France is so genuinely and so overwhelmingly Catholic, why is a government of this kind repeatedly sustained at the polls?

There was a case in point not a great many years ago in an American metropolis. We need not now go into the merits of the case, although I thought then and still think them clear, but the Catholics of that city believed that a plot was on foot, led by the city officials, to cripple and ultimately destroy their institutions for destitute children. Worse, some of these city officials made the mistake of haling Sisters before a court of inquiry, and of trying to secure indictments, on trumped-up charges, against a Catholic priest. Catholics felt outraged, but they did not seek to right their wrongs by mere talk. They simply waited until the next election, and that particular city government was defeated by a vote unparalleled in the history of the metropolis.

To me, and perhaps to many other American Catholics, eloquent orations on the fervor of France's Catholicism, must sound somewhat hollow, as long as the devoted Catholics of Catholic France sustain by their votes, a government which "has persecuted our Catholics in every possible way."

New York.

J. W.

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, OCTOBER 26, 1918

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by the America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSELMAN;
Treasurer, FRANCIS A. BREEN

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00

Address:
THE AMERICA PRESS, 173 East 83d Street, New York, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW
Stamps should be sent for the return of rejected manuscripts.

The Approach to Despotism

AS the blessed day of peace draws appreciably nearer, plans for "after the war" work grow more definite. Passing over the human factors, the disabled soldiers and sailors for whom remunerative occupations must be devised, the present Federal relations with a multitude of private enterprises present questions of the most serious import. The Government controls absolutely all the ordinary means of intercommunication, namely, the railroads and the telegraph and telephone lines, and exercises a limited control over the production and marketing of thousands of commodities. Is this control to be entirely relaxed after the war, or is it to be changed, gradually, into full governmental ownership?

There is danger in either course, but the peril inseparable from governmental ownership is incomparably the greater. It is not fitting that any government, much less that of a republic, should be empowered, in times of peace, to place a veto on the free use of the railways and the telegraph, both of which are now absolutely essential for the proper exercise of what Americans term "free speech and the right to print." Governor Berkeley thanked God that there was no printing-press in Virginia, thereby voicing the very soul of political despotism. That this despotism should gain the slightest ascendancy in the twentieth-century United States is abhorrent to every American who believes that free speech and the right to print, both of which Congress is forbidden to abridge, are essential in our form of government. But the straight and open way to just that despotism lies through Federal ownership of the wires.

All this is aside from the sound and obvious arguments that Federal ownership not only discourages but crushes private initiative, and throws every government employee into partisan politics. The government that gives or withholds a "job" for a vote is a government that will remain in power until dislodged by a revolution. In other words, it is a despotism. The danger is not remote; if the Socialists and theorists to be found in both Houses of Congress prevail, it is at our doors. The bill

to throttle private initiative in education by the establishment of what will certainly evolve into a governmental monopoly of education has already been introduced in the Senate, and the fact indicates the direction in which we are drifting. As Mr. Otto H. Kahn said some weeks ago, in addressing the American Bankers' Association: "The menace of bureaucratism and Socialistic paternalism, with their insidious effect upon the very fibre of the race, confronts us now. The picture is not a fanciful one."

It would be a tragedy, if it were to be permitted, that while our boys are fighting for liberty, the great and splendid structure of ordered and enlightened freedom and covenanted individual rights, should be invaded by that most insidious foe of liberty, paternalism, with its allies and close relatives, bureaucracy and Socialism.

As to the railroads and telegraph companies, the need of closer governmental supervision has been evident for years. But "supervision" is not paternalism, and it precludes ownership. An intimate supervision by both Federal and State authorities would be a blessing, just as surely as governmental ownership would be a calamity. It is our duty as Americans, whose sons and brothers have died for liberty, to avert that calamity. Otherwise, this fearful war has been fought and won in vain.

Smiling Hooverism

IF the Kaiser and his advisers were not such solemn anachronisms, if they could only laugh at themselves a little now, and then, many think the present war would never have begun. Indeed some psychologists maintain that the dominant characteristic of the Junker mind is its total inability to discern what is really absurd and ridiculous. Hence we have that remarkable collection of oracular utterances and official "explanations" which in the light of Germany's actual deeds would be highly amusing reading were it not for the fact that these documents are part of the literature belonging to the most dreadful and ruthless war the world has seen. However deficient in the saving grace the rulers of the Central Powers may be, the German people themselves apparently have not altogether forgotten, even in the fourth year of the war, how to laugh. For it would seem that when the recent successes of America and the Allies had compelled the Imperial Government to draw up and enforce food-restricting rules which are more rigorous than any hitherto promulgated in Germany, a paper called the *Chemnitz Volksstimme* gayly offered its readers the following recipes for mitigating the severity of the new restrictions:

Take the meat card, mix it well with the egg card, and bake it with the butter card until a healthy brown crust appears. The potato card and the vegetable card should be steamed until they are tender, and then thickened with the meal card. After-dinner coffee is prepared by boiling the coffee card and adding the sugar and milk cards to the beverage. A very succulent confection is obtained by dipping the bread card into the coffee so prepared and partaking of it in small pieces. At the conclusion of the repast, you wash your hands with the soap card and dry them upon the cloth-purchase permit.

If a nation on the brink of defeat, after four long years of fighting and suffering, can still laugh at their food cards, surely the American people, after only eighteen months of war, and with a victorious end of the conflict clearly in sight, will cheerfully conform to the twelve new regulations for saving food that Mr. Hoover recently promulgated. Though the rules were drawn up for "public eating places" only, they should be observed, as far as possible, in every patriotic home as well. While our fearless soldier boys are doing such deeds of heroism these days in France and Flanders, we who sit at home at ease can at least suffer smilingly the privation of bacon and bread served as "garnitures," of "double cream," a second spoonful of sugar or more than a half-ounce of butter. If the hungry Germans can make merry over the melancholy variety of their innutritious food cards, surely we can bear cheerfully for a few months the absence of superfluities.

Nobody Guilty and Everybody Free

HE was one of those individuals whom the newspapers have taught us to regard as a "hardheaded business man," and he was descanting on his boy Jim, a student-soldier in an Eastern Catholic college. "My boy is going to get a million advantages out of this S. A. T. C. training," he announced, "and one of them is this: he's going to find out that there is such a thing as law, and that he's got to obey it. They won't coddle him. That commandant out there used to fight Indians, and he's learned some of their nice, pleasant ways. He won't let Jim think that he can violate regulations and 'get away with it.' No, sir. Jim is going to learn that it doesn't pay in any way to trifle with the law."

It is to be hoped that this "hardheaded business man" may not be proved, in the event, to be nothing but a soft-headed optimist. The recent action of the Federal Trade Commission in dismissing the seven counts against a Chicago packing-house, with army and navy contracts, induces a degree of doubt. If Jim ever learns that a corporation can, with impunity, sell him and his army mates meat from which even a well-bred dog would turn in disgust, while he and his army mates are brought up sharply for even unintentional breaches of military discipline, he may conceive a certain disrespect for the law and its administration. The best way any Government can adopt to strengthen the hands of anarchists and other malcontents is to let wealthy malefactors go unwhipped of justice. No doubt the Commission was justified in finding that the accused Chicago packer, who had "wet picked" a consignment of chickens intended for the army, thereby saving a few filthy dollars and "inducing the danger of infection," did not act with "that element of wilfulness" necessary to constitute guilt. By a stretch of charity, one may also allow that this element of "wilfulness" was absent, when the same packer supplied hams "unfit for human consumption" to the Brooklyn Navy Yard. Furthermore, with averted nose, the critic may pass by "the

veal containing 'wolf-worms' found at Camp Travis," for the Commission holds that while "somebody" probably sold this veal to the army, "it was not *actually* shown that the respondent sold it."

The upshot is, that from the Commission's searching investigation the Chicago packers emerge fresh and sweet as new-mown hay. "Somebody" has been selling, or trying to sell, decomposed meat for the consumption of our boys in the army and navy. But as "somebody" either is nameless, or acted without an "element of wilfulness," the case would appear closed, both for the sellers and for the soldiers and sailors exposed to quick death, not by German bullets but by American food supplies, on which alleged Americans are growing wealthy.

But is it not high time that "somebody" was given a name, and found guilty, or, if he is so innocent as not to know bad meat from good, be forever deprived of his Federal license to trade in foodstuffs? What happened to the men who promoted pneumonia among our troops, by selling raincoats that came apart before the end of a ten-minute shower is not yet known. Possibly they were tried at the drum-head, and then lined against a wall to be shot. Military law has many virtues unknown in civil procedure. Perhaps, too, when Mr. Hughes files his final report we may discover whether or not it is true that we spent more than \$500,000,000 before we evolved an aeroplane capable of clearing the lowest gable of the old red barn. But just at present nobody is guilty, except the nameless and homeless "somebody," and everybody is free.

How Not to Raise Revenue

IN taxation, there is no such thing as having your cake and eating it. If the chief purpose of laying a tax is to raise revenue, there must be something on which the tax can be laid. If your tax crushes the taxee out of existence, you do not add to the public revenue. You only destroy a source of income. If the crushed taxee was a contributor to the public welfare, your tax does not increase, but actually lessens, the public income.

These obvious reflections are suggested by the proposal, which annually breaks out all over the country like a spring rash, to tax hospitals, parochial schools, and institutions for old people and little children. The probable effect of a tax would be to close these institutions and by throwing the cost of their support on the public, to increase the tax-rate. In our large cities, the annual expenditure for every child in the public schools, ranges from forty to sixty dollars, and the city is taxed for the cost. In the parochial schools, the annual per capita cost is from twelve to eighteen dollars, and that sum is paid, not by the city, but by poverty-stricken Catholics. Through the parochial schools the Catholics of New York save the city yearly from four to six million dollars. The plan to close these schools by taxation, thereby swelling the already inflated tax-rate, was not born of enlightened statesmanship. For a government

to encourage a maximum of citizen-initiative in works of a public and semi-public character, is wise as well as expedient. That policy fosters good citizenship, a genuine interest in the common weal. It also lowers the taxes.

In the city of New York there is a huge institution which is father and mother to about 2,000 destitute children. More than 500 boys who call it "home," are now with the colors. Built up by years of prayer and sacrifice, the actual material plant could not be duplicated today for less than \$2,000,000. Towards the support of the children, the city contributes an average of about two dollars and fifty cents per week. The institution supplies the buildings, pays all overhead expenses, and relies on the charity of the Faithful to make up the deficit. To close this home by taxation would call for an initial expenditure by the city of \$2,000,000, and a weekly per capita allowance of from eight to ten dollars. That is, the tax-rate would not fall. By authority of the simpler rules of arithmetic, one may safely assert that it would rise.

It is rather late in the day to argue against the absurdity of trying to raise revenue by taxing free schools, orphan asylums, and homes for old women. To impose new burdens upon the community will be an excellent method of relieving the community, immediately after the cow jumps over the moon, but not before.

Is the Socialist Party Doomed?

THAT the Socialist movement in the United States is "absolutely dead" was the declaration made by the Socialist author, Charles Edward Russell, on his return from the Allied countries. Inspired by alien leaders it has rushed violently down a steep place into the sea. "The country will never forgive the Socialists for the position they took. It ought never to forgive their treachery." This out of the mouth of a Socialist! The nation, he holds, will never endure the label of Socialism which its leaders have made "odorous in the nostrils of decent men."

The same statement is made in equally strong terms by his Socialist comrade, Spargo, in condemnation of the Socialist party. He now sees it to be "fundamentally un-American." It enforces a tyrannical discipline "wholly incompatible with the free spirit of American democracy." Allusion is made by him to the obligation imposed upon the Socialist nominee for any political office. Before ever the campaign begins he is constrained to write and sign his resignation from the office to which he aspires and place it undated in the hands of the local committee. Should he later, in case of his election, show any preference for the civic welfare over the Socialist party interests, the resignation can be duly dated by the local organization and sent in to the proper party authorities. Refusal to act upon his resignation is punished by political excommunication. Prussianism has much to learn from so-called American Socialism. But it is the

attitude of the American Socialist party towards the war that makes Spargo exclaim:

Here in America the Socialist party is doomed. The very word has acquired a hateful significance for many thousands of Americans who are Socialists and internationalists, and neither sentimental pacifists nor apologists for German militarism.

The sympathy shown by the Socialist organs to the traitorous I. W. W., now justly tried and convicted, as well as the public sentence pronounced upon the chief spokesman for American Socialism and its oft-time candidate for the presidency of the United States, Eugene V. Debs, should indeed be sufficient reason for the rejection of the Socialist party by every patriotic American. Yet granting all this, it still remains exceedingly doubtful whether the predictions of Russell, Spargo and others similarly minded will come true when the war is ended. The irreligious tendencies and false social principles of men such as they will continue the evil under one form or another. It can receive its quietus through no other means than religious education and Christian social reconstruction.

Beware of Propaganda

JUST at present there are men in the United States and Canada doing their best to break down the splendid unity of purpose and action that exists between citizens of all classes and creeds. This, of course, is a scandal to weak men and an irritation even to most stalwart people. The more so because many of the agents of discord and turbulence are by profession, if not in practice, ministers of peace and good-will. One example, chosen from many at hand, will illustrate the length to which preachers of the Word can go in their campaign of reckless statements. Not long since St. Dunstan's Cathedral, Charlottetown, P. E. I., was destroyed by fire, and while Catholics were still aggrieved over their loss, that perpetually jaundiced organ of discredited causes, the *Orange Sentinel* of Toronto, flung these fiery words across the continent: "He (the Rev. John McLeod, a Protestant minister) further stated to the public that after the recent fire in St. Dunstan's Roman Cathedral quantities of arms were found amongst the debris, and that this was common knowledge." This were bad enough, but the gentle souls of Canada's only patriots found expression in this further monstrous calumny: "A stone's throw from his (McLeod's) manse was a hall belonging to Roman Catholics which was 'guarded day and night' and was 'filled with arms.'" Forthwith there was the usual evangelical hubbub: the "beast of Babylon," "the scarlet woman" was plotting to extirpate the flower of Canada's knighthood root and branch. A great crisis was on; the evangelical fists of the deacons were in the air, and the blanched faces of the deaconesses looked heavenward for protection for kith and kin. But just as this critical moment the gallant preacher was bayoneted into this confession:

The "Sentinel." Sir:

My attention has been drawn to the issue of the *Sentinel* of August 22, in which there is attributed to me "a startling statement" that "a stone's throw from his (my) manse was a hall belonging to the Roman Catholics which was guarded day and night and was filled with arms. He further stated to the public that after the recent fire in St. Dunstan's Roman Catholic Cathedral quantities of guns were found in the debris and that this was 'common knowledge.'"

Before me are the notes I had at that meeting, and I took particular care as to the words I used: "In those districts near me reports have been prevalent that a Roman Catholic hall four miles from my door is guarded night and day, and the reason for that guarding is that it had guns in it, and also that after St. Dunstan's Cathedral was burned that barrels of guns were found in the debris." I did not say, nor did I mean my hearers to carry with them the impression, as your reporter evidently did, that the contents of these reports are facts, but rather that the common knowledge of them was a fact. (*sic!*) Further, I did not understand when Mr. Fish replied to my remarks that I was to be charged with making an amazing statement which I could not prove and certainly which I had no intention whatever of making.

Since the appearance of this statement in the *Sentinel*, I am assured by Rev. M. J. Smith, parish priest at Iona, where the said hall stands, and also by Rev. Maurice McDonald, rector St. Dunstan's Cathedral, Charlottetown, who was an eye-witness to the removal of the debris after the burning of the Cathedral, that there is no foundation, in fact, to these reports. I certainly accept their statements as truth.

I deeply regret that I, myself, have given too much place in my own mind to those reports through hearing them repeatedly, and that I gave utterance to them in public without making the necessary investigation.

As this statement in your paper has been the means of a great deal of talk, trouble and annoyance to us in these parts, and especially to the Catholics in this neighborhood province and elsewhere, I consider it within my rights to request you to rectify that statement by publishing this letter and giving it as much

prominence in the columns of the *Sentinel* as you did to that which is attributed to me, and oblige,

Yours respectfully,

J. M. MACLEOD.

Fists are no longer clenched, blood has returned to many a cheek, and people in Canada and elsewhere are asking whether a knave or an idiot is in the manse or in the *Orange Sentinel* or in both places.

But Canada is not alone in her bad eminence; the United States shares the infamy. Worse still, the Yankee propaganda is a bit more shrewd than the Canadian, for, on this side of the border, the names of prominent prelates or equally prominent Catholic papers are attached, by anonymous pamphleteers, to unpatriotic statements. Not even the Pope escapes. Recently a so-called Belgian Catholic sent out from Los Angeles a pamphlet that sits in judgment on the Pope's faith and morals. The humor of it is that the anonymous, *soi-disant*, pamphleteering theologian makes two very glaring mistakes in theology, and reprints calumnies long since denied by his own King and the Vatican. But is the man a Catholic, is he a Belgian? If the first, he needs a lesson or two in the catechism; if the second he should, as a member of a heroic nation, have courage enough to sign his name to his literary output. Such the propaganda against the Church and the Holy Father. It must be met by means other than a fugitive editorial. To accomplish this, AMERICA is now putting into print a new pamphlet containing the Pope's war-record as set down in official documents in the Vatican archives. No man can read this pamphlet and not judge Benedict XV heroic in his work for the suffering nations. And the pamphlet should be scattered broadcast in the interest of justice and truth.

Literature

THE WEIRD SISTERS

MUCH sympathy, some of it perilously near maudlin, has been lavished on the Brontë sisters, Charlotte, Emily and Anne; but no circumstance in their brief and shadowed lives is more pathetic and more significant than that there were three girls who never had a girlhood. Their mother died before they could appreciate her love and care; their father was a clergyman, very devout and very disagreeable, who embodied the startling paradox of being both Irish and humorless. The dull gray rectory at Haworth stood at the end of a steep and narrow street, a street flanked with more dull gray houses; its front windows opened on the churchyard where the girls' two sisters slept, its back window on the dun and purple moorland. It was a bleak house, almost a House of Usher, with aching memories for its stagnant tarn.

Small wonder that in such an atmosphere the sisters grew up before their time and died before their time, that George Eliot could truthfully if not tactfully describe one of them as a "little, plain, provincial, sickly-looking old maid." No romping could there be in that dismal home, and little mirth; and in the girls' small and cheerless room but whispered talk and wretched ventilation. And so the daughters of the Reverend Patrick Brontë grew into the weird sisters, watching the pale lights on the moor and the sinister shadows among the tombs, reading and telling stories of "old, unhappy, far-off things, and battles long ago."

Though all three of them were able to spend some time away

from home, they never quite escaped its influence. Anne, seemingly, like a limed linnet, soon gave up thought of escape. Of Emily we know little, despite the zeal of the Brontë cult which now, just one hundred years after her birth, would do her tardy reverence; but that little is enough to show us that the somber home environment deeply affected both her life and her work. And as for Charlotte, her schooling at Cowan's Bridge, her experiences as a Yorkshire governess and her career as student and teacher in Brussels but drove the iron deeper into her soul. The very pettiness of the trials that visited the three sisters was in itself a woe. Starvation and abject poverty may be romantic, but hunger and straitened circumstances are merely commonplace; and while crusty clerical invalids like old Patrick Brontë and drunken brothers like Branwell Brontë may, under propitious circumstances, redound to the spiritual profit of daughters and sisters, they are poor sources of inspiration.

And so the weird sisters, having asked for bread and received of life a stone, sought refuge in their dreams. And all of them—thanks, perhaps, to their Irish and Cornish heritage—were splendid dreamers. "If," wrote Charlotte to their school friend, Ellen Nussey, "if you knew the dreams that absorb me, the fiery imagination that at times eats me up!" Even as children they scribbled, whether in prose or verse it mattered not; and come to maturity they published poems and novels under the pseudonyms—for pseudonyms dreamers dearly love—of Currer, Ellis and Acton Bell.

The verse written by Charlotte Brontë merits absolutely no attention, but her novels have established themselves in literary history. "Jane Eyre" at once became what today we call a best-seller, outstripping so sturdy a classic of fiction as Thackeray's "Vanity Fair"; and though, in the second half of the century, the inevitable reaction took place, "Jane Eyre" continues to find favor with many discriminating readers and to be in constant demand at book-shops and libraries. In "Shirley" we find a more skilfully constructed novel and in "Villette" a more wholesome theme; but Charlotte Brontë's fame is destined to be most closely identified with her story of the governess who was not pretty and the Rochester who was dark and mysterious, picturesque and picaresque.

The Brontëan heroines recall the Medoras and Zuleikas of Byron in their startling union of ice and fire, of poise and passion. In Charlotte herself there was much of Byron: a histrionism limited but intense, a suggestion of the "blighted being" pose, an almost delirious abandon in depicting strong emotional situations, a horrible unevenness in style. He who would study Charlotte Brontë as a stylist must be prepared both to sup full with horrors and quaff celestial liquor. In manner as in matter she was, as the late Justin McCarthy found her, "all genius and ignorance,"—a close parallel, by the way, to Matthew Arnold's famous characterization of Byron.

Many episodes and characters in Charlotte Brontë's novels are transcriptions of her own experience and projections of the relatively few men and women she knew. Shirley Keeldar is her sister Emily, Caroline Helstone is Ellen Nussey, John Reed recalls her dissolute brother Branwell, and the sympathetic portrait of the blind Rochester was the result of close and prolonged observation of her own father. Her children are shrewd and old-fashioned and, like her sisters and herself, old before their time. In both "The Professor" and "Villette" she draws upon her impressions of the Brussels boarding school, and the hero of "Villette" is fashioned on the man who had, perhaps unconsciously, a considerable—some would say a dominating—influence on her life. That man was Constantin Heger, her instructor in the Rue Isabelle. He aided her immensely to learn how to write; and her letters to him—presented by his son to the British Museum and published in the *Times* in 1913—prove conclusively that she entertained for him an affection intense, indiscreet and hopeless.

Emily Brontë, in the opinion of one of her ardent admirers, Mr. Clement Shorter, is "the most striking genius nineteenth-century womanhood has furnished us." This is unbalanced criticism, but not sheer nonsense. The time is at hand when Emily Brontë's "Wuthering Heights" will be recognized as the most eminent and enduring work of fiction the weird sisters produced. It is wretchedly constructed and possesses numerous faults and crudities; it is strained and melodramatic and unreal; it is narrow in its outlook on life, pagan and cheerless in its interpretation of human nature. And yet it has a repellent charm, an uncanny fascination. It transmits an emotional contagion, and that—unless Tolstoi is completely wrong—is an element in every true work of art. Emily Brontë's style is bare but gripping, her descriptions brief but unforgettably suggestive; it is a style that has won plaudits from two such capable women writers as Mrs. Alice Meynell and Miss May Sinclair. "Wuthering Heights" is an impressionistic study in maroon and black, the secret of its distinction a weird quality the like of which has been attained neither by Coleridge in poetry nor Poe in prose. I concede that it is not pretty; I should hesitate to say that it is not art. Though not the marble altar nor the fluted column nor the expansive dome nor the tessellated floor, it is yet a needful portion of the massive temple of letters—a gargoyle carved with consummate skill to make the worshipers shudder at their prayers.

In verse Emily Brontë is close akin to her sister Charlotte, in

prose; she has purple patches alternating with stretches drab and dull beyond belief. She is at times exquisite; but only at times. She has been said to "trail an epic splendor." It would be less ornate but more exact to say that her poems are remarkable dreams, some of them decidedly bad dreams, all of them touched with the unreasonableness of nightmare. The late Aubrey Beardsley remarked of Mendelssohn that he had no gift of construction, but only a feeling for continuity. Emily Brontë, whether as poet or novelist, possessed not even that; but compensation lies in her way with words and the rarity of her dreams envisioned.

And now there remains Anne Brontë, the youngest of the three sisters, and the least weird of the three. It is reckless to make assertions concerning the character of persons we cannot intimately know, but truly it seems that as a sane and lovable human being Anne takes precedence in the same degree in which Charlotte excels as a popular novelist and Emily as a weaver of poetic dreams. Little either of fire or of ice find we in Anne's two fictional efforts, "Agnes Grey" and "The Tenant of Wildfell Hall." They are both prosaic little stories prettily keyed, with needful discords, to the basic phrase that there is nothing half so sweet in life as love's young dream; but as human documents, for all their slightness, they are more authentic than "Jane Eyre" and "Wuthering Heights." They are redolent of that period in English fiction—alas, how far away it seems today!—when heroines wept easily and spoke with propriety and needed somebody to help them pluck primroses. Anne's novels are pretty, and they are almost art.

Her poems are much better, for in verse she managed to express more of her own refreshingly disciplined personality and her tried and dynamic philosophy of life. Charlotte, after all, was but passively Christian—"Jane Eyre" was rebuked by Lady Eastlake as "pre-eminently an anti-Christian composition"—and Emily, insofar as her writings reveal her to have been anything, was a pagan, a stoic, a Cato in petticoats; but Anne found in religion a staff and a pillar of light. Her poems are tender and perfumed confessions of faith, sometimes a bit bromidic and bathetic, but oftener instinct with exalted feeling and winning simplicity. Let her be judged by her best, and she will have to her credit such charming bits as this "Prayer":

I cannot say my faith is strong,
I dare not hope my love is great;
But strength and love to Thee belong;
Oh, do not leave me desolate.

I know I owe my all to Thee;
Oh, take the heart I cannot give!
Do Thou my strength—my Saviour be,
And make me to Thy glory live!

Surely, Anne Brontë had beautiful dreams.

Each of the weird sisters did something distinctive, each of them left to English literature a dowry unique. Charlotte gave us a heroine without the conventional asset of good looks, Emily told a tale of horror with the reserve and delicacy with which she might have poured us a cup of tea; and Anne—least pretentious and most difficult accomplishment of all—made silvery music whilst she said her prayers.

BROTHER LEO.

WHEN THE SIXTY-NINTH COMES BACK

The Sixty-ninth is on its way—France heard it long ago,
And the Germans know we're coming, to give them blow for blow.

We've taken on the contract, and when the job is through
We'll let them hear a Yankee cheer and an Irish ballad, too.

"The Harp That Once Through Tara's Halls" shall fill the air
with song,

And the Shamrock be cheered as the port is neared by our
triumphant throng,

*With the Potsdam Palace on a truck and the Kaiser in a sack,
New York will be seen one Irish Green when the Sixty-ninth
comes back.*

We brought back from the border our flag—t'was never lost;
We left behind the land we love, the stormy sea we crossed.
We heard the cry of Belgium, and France the free and fair;
For where there's work for fighting-men, the Sixty-ninth is there.

The men who fought at Marye's Heights will aid us from the sky.
They showed the world at Fredericksburg how Irish soldiers die.
At Blackburn Ford they think of us, Atlanta and Bull Run,
There are many silver rings on the old flagstaff, but there's room
for another one.

God rest our valiant leaders dead, whom we cannot forget;
They'll see the Fighting Irish are the Fighting Irish yet.
While Ryan, Roe and Corcoran on history's pages shine,
A wreath of laurel and shamrock waits the head of Colonel Hine.

*"The Harp That Once Through Tara's Halls" shall fill the air
with song,*

*And the Shamrock be cheered as the port is neared by our
triumphant throng,*

*With Potsdam Palace on a truck and the Kaiser in a sack,
New York will be seen one Irish Green when the Sixty-ninth
comes back.*

JOYCE KILMER.

REVIEWS

Herself—Ireland. By ELIZABETH P. O'CONNOR (MRS. T. P. O'CONNOR). Illustrated. New York: Dodd, Mead & Co. \$2.50.

"I had not lived in Ireland thirty days, before I loved the Irish," attests this charming American writer, in her preface. "Ireland is good for the soul. And whatever of bitterness or unforgiveness towards life I brought to these green shores, is buried and put away forever by contact with people of indestructible Faith, unselfish purpose, and not only brave—but cheerful and even gay—endurance of poverty." The author, who appears to be a very young-hearted grandmother, full of the spirit of adventure, went to Dublin after the Easter Week revolt, and as she viewed the ruins, received from an Irish soldier an excellent account of the uprising which she puts into her book together with many a shrewd comment on the political situation of the country. Mrs. O'Connor holds Carson chiefly responsible for the whole affair. The tourist then rambled through Old Dublin, and having observed and commented upon its monuments, personages and associations, she passed on to the other leading cities of Ireland and told of all she found in them that interested her.

The working girls of Belfast, she noted, are "fine, free Protestants, not under the domination of the priests," but their miserable, underpaid condition made very striking the contrast they presented to "the Catholic girls employed by the Sisters, who receive a living wage, have healthy bright rooms to work in, and hours possible to the maintenance of health." The author considers the liquor interests largely responsible for the disgraceful slums of Dublin, and on finding in one village of 1,500 inhabitants eighty-six saloons she had a good text for a homily on the drink evil in Ireland. A number of pages are devoted to repeating the witticisms of the famous Father Healy, who was "never at a loss for a lively word" and "to meet him in the street was always like going from shade into sunshine." There is another good chapter on "The Irish Temperament." These were the reflections of this Protestant author as she watched the people of Queenstown entering their cathedral:

God is never lonely in Ireland. He is never neglected. Here abides His Kingdom, and His subjects are in communion with Him. From early morning, when the portals of the churches are opened, until late evening, the people kneel, and with full confidence, pour out their hearts to Him. Joy, sorrow, success, defeat, doubt, despair, or victory are all laid at His feet. God is not only to be worshiped

as a Divine Being, He is loved and appealed to as a Father, and trusted as a wise and helpful Friend. And if there are any latter-day saints, they are to be found in Ireland.

There is a great deal of pleasure awaiting the appreciative reader of "Herself—Ireland." W. D.

Coal and Candlelight. By HELEN PARRY EDEN. New York: John Lane Company. \$1.25.

The Old Road to Paradise. Poems. By MARGARET WIDDEMER. New York: Henry Holt & Co. \$1.25.

Those who recall with pleasure their introduction to Betsey Jane in Mrs. Eden's "Bread and Circuses" will be glad to know that the winsome little maiden figures quite prominently in her mother's new volume. "Coal and Candlelight," the poem which gives the book a title, is a nursery idyll no one but a Catholic mother could write. "The Distraction," which was quoted in these columns some time ago, tells how Betsey's beauty interfered with devotion at Mass, "The Prize" describes how she violated the traditions of commencement day at the convent, and "Ars Immortalis" gives an amusing account of the tiny patriot's war work, that of painting pictures for the soldiers.

Daily your brush depicts a home
Such as our duller pens are mute on;
Squanders vermilion, lake and chrome
And Prussian blue—that furious Teuton.
Paper beneath your fingers calls
For forms and figures to divide it,
Colors and cock-eyed capitals
And kisses cruciform to hide it.

Till brushes sucked and laid apart,
And candles lit and daylight dying
And you asleep, your works of art
Ranged on the mantelpiece and drying
We elders (older when you're gone)
Muse on our country's gains and losses . . .
Ah, Betsey, is it you alone
Who send your kisses shaped like crosses?

Besides the poems about Betsey, there are a number of good stanzas bearing on the war in the volume, and a fine "Prayer for St. Innocent's Day."

Miss Widdemer's new volume is rich in beautiful poems. The swing of the lines in "The Dancers" suggests admirably the "gay ones'" movements, "Old Books" tells again of the selected library's comfort and fascination and nearly every poem under the caption "The Road to Paradise" musically expresses lofty spiritual truths. "St. Jeanne Rides Out," for instance, ends with the martial stanza:

Oh, did you hear the shouting then?
Along the fields of weary men
There's lifted heart and strengthened arm and laughing
glad accord.
Oh, who may doubt what end may be?
With all her winged chivalry
St. Jeanne rides down her fields tonight to battle for the
Lord.

and every American parent with a son at the front will thank Miss Widdemer for this "Father Prayer":

Lord, God, who let Your Baby Son
Pass earthward where the joys were few
To a hard death when all was done,
And very far away from You.

My little lad must go today
Paths where I cannot guide his feet,
Through dangers that I cannot stay
To strife I cannot help him meet.

He has heard voices calling him
Though youth is gay and life is warm,
And right seems far away and dim
To weary ways and battle-storm.

Lord God, whose Son went steadily
Down the hard road He had to tread,
Guard my son too, that he may be
Strong in his hours of doubt and dread.

W. D.

BOOKS AND AUTHORS

Teachers, students and educators who have been seeking a comprehensive essay which examines from a Catholic angle "Emerson's Transcendentalism" should not miss seeing the searching paper on that subject which John H. Collins, S.J., contributes to the October 22 number of the *Catholic Mind*. After pointing out the absurdities and contradictions in the "Concord Philosopher's" vaunted "system," the author shows what lamentable results in the domain of religion and morals have followed the spread of Emerson's principles in this country. The second article in the number is Hilaire Belloc's study of "The Lourdes Miracles" effect on the mind of nineteenth-century Europe, and the issue ends with Father Reville's list of "Ascetical and Devotional Books."

"That Which Hath Wings" (Putnam, \$1.60), by Richard Dehan, is a strong war novel, depending for its interest very largely on the aeroplane. Its purpose is to show that the war has effected a decided moral change for the better in the class of the hitherto "idle rich." An important part of the machinery of the plot is taken by a German spy of high rank, who carries on political intrigues and indulges in a successful seduction as a pastime. The regeneration of his victim, the unquestioned nobility of other characters in the story, and the reverent and beautiful way in which the author treats things Catholic, give the book, as a whole, a healthy moral lesson, but the frankness with which the utter frivolity of high society is described, and the obtrusion of the principal character's indiscretions create an unclean atmosphere which make the novel unfit for youthful readers.—"Potterat and the War" (Dodd, Mead, \$1.50), by Benjamin Valloton, is an intensive study of the reactionary protests of a lovable old Swiss, of extreme eccentricity, against the encroachments of modernity on the simple ways and ideals of his countrymen, and of his ill-disguised resentment against his country's attitude of neutrality. The story is filled with vivid, accurate pen-pictures of customs and character.—"The Man in Gray" (Doran, \$1.40), by the Baroness Orczy, is a series of detective stories, given coherence by the continued activities of a trusted agent of the Napoleonic regime, who effectively blocks the schemes of the Royalists to bring about the restoration of the Bourbons.—There are twelve short stories in Edna Ferber's "Cheerful—By Request" (Doubleday, \$1.40), and one of them, "The Gay Old Dog," is worth while. Of the other eleven, some are rather sordid, unilluminated sketches, and the whole sheaf is not worth the one dollar and forty cents you are asked to pay for the volume.—When Mrs. Kathleen Norris's first book, "Mother," appeared many of her readers believed that the author would prove to be the faithful interpreter of the American Catholic home. But Mrs. Norris has never equalled her earliest volume, and her latest novel, "Josselyn's Wife" (Doubleday, \$1.40), is an inartistic, commonplace "triangle story," with its full complement of "compromising situations."

Like nearly everything that Dorothy Canfield writes, the eleven stories and sketches in "Home Fires in France" (Holt, \$1.35) show that as a literary artist she stands above the average American short-story writer. In the opening descriptive essay, "Notes from a French Village in the War Zone," she tells us how much we have to learn from the resourceful, industrious Gaul. "The Permissionaire" is a poignant story of what the returning poilu found left of his home after the German invasion. "A Fair Exchange" is an amusing contrast of French with American business methods. "The Refugee" and "La Pharmacienne" vividly paint the horrors of the Teutonic occupation. "A Little Kansas Leaven" tells what one American girl did for the French cause, and "Eyes for the Blind" seems to describe some of the author's own war work. "Home Fires in France" is likely to hold the interest of all who take it up.

The October *Bookman* could well be called a Joyce Kilmer number. His portrait is the frontispiece and then follows an appraisal of his character and poetry by Richard Le Gallienne. "I must not omit from my impression" [of Kilmer], he writes, "the feeling of an unaccustomed contact with vigorous purity." The poems Mr. Le Gallienne selects for praise and citation do not seem, as a rule, to be the lamented author's best and most characteristic poems. The *Bookman* then publishes an original paper by Sergeant Kilmer which is quite unlike anything he has hitherto written. It is called "Holy Ireland," and is a life-like description of what a squad of the Sixty-ninth said and did while they were being entertained one evening by a poor French widow and her children. The author vividly paints the joy their hostess showed when she found that her guests were all Catholics, each with his rosary, medals and scapular. After the soldiers had amused the little French family by singing American and Irish songs, the widow and her little daughter started the "*Tantum Ergo*," and the entire squad joined in. That night as Sergeant Reilly lay in his bunk he reviewed the evening's adventure and ended with the remark:

I tell you, Joe, it makes me think of old times to hear a woman sing them Church hymns to me that way. It's forty years since I heard a hymn sung in a kitchen, and it was my mother, God rest her, that sang them. I sort of realize what we're fighting for now, and I never did before. It's for women like that and their kids.

In the number there is another short piece by Sergeant Kilmer entitled "War Songs," containing pen-pictures of scenes in France and ending with some graceful verses. On Monday, October 14, at St. Patrick's Cathedral, New York, a solemn Requiem Mass was sung for Sergeant Kilmer, which was attended by delegations from the numerous military, social and literary organizations to which he belonged. The Very Rev. John J. Donlon, who preached the sermon, said of the dead soldier-poet:

Truth and democracy inspired the last phase of his life, as well as his allegiance to the Catholic Faith, which teaches that the love of country is next to the love of God, and that it should precede the love of family.

"When the Sixty-ninth Comes Back," a hitherto unpublished marching song Sergeant Kilmer wrote for his beloved regiment, will be found in another column of this issue. The memorial edition of Joyce Kilmer's works which Mr. Robert C. Holliday of the George H. Doran Co. has been editing is expected to be ready next month and will consist of two sumptuous volumes, the first containing a memoir, along with essays, letters and miscellaneous pieces, and the second, poems from France, with earlier and later poems.

Mr. Arthur Guiterman's recent volume of verse, "The Mirthful Lyre" (Harper, \$1.25) is full of amusing pieces. "The Curse of the Antique" is cleverly rhymed and the sonnet sequence entitled "Afternoon Tea" contains some excellent parodies. The following "Rules for Editorial Writers" seem to be based on the author's thorough knowledge of the American press:

When the situation clamors for a pardonable lie,
Please begin your observations with "As No One Will Deny."

With a modest little, bashful little effort to deceive,
Kindly use the introduction, "We Have Reason to Believe."

When the information's doubtful, be no whit dismayed
thereat,
Finding refuge in the sentence, "'Tis an Open Secret
That—"

You may search the very marrow of your controversial
foes
With that phrase of cold disparagement, "As Every
Schoolboy Knows."

And a fraud will seem as pious as a missionary tract
With the prefatory label, "It Is an Undoubted Fact."

BOOKS RECEIVED

- Benziger Brothers, New York:**
Children of Eve. By Isabel C. Clarke. \$1.35; His Luckiest Year, a Sequel to "Lucky Bob." By Francis J. Finn, S.J. \$1.00; Catholic Home Annual. \$0.25.
- Boston Book Co., Boston:**
Roman Law in the Modern World. Vol. II. Manual of Roman Law Illustrated by Anglo-American Law and the Modern Codes. Vol. III. Subject-Guides to the Texts of Roman Law, to the Modern Codes and Legal Literature. By Charles Phineas Sherman, D.C.L. (Yale).
- Dodd, Mead & Co., New York:**
The Advance of English Poetry in the Twentieth Century. By William Lyon Phelps. \$1.50.
- The Donnelly Press, 164 East Thirty-seventh Street, New York:**
Ireland. By Katherine Hughes. \$0.25.
- George H. Doran Co., New York:**
Colette Baudoche, the Story of a Young Girl of Metz. By Maurice Barrès. Translation and Foreword by Frances Wilson Huard. \$1.50; The Sad Years. By Dora Sigerson (Mrs. Clement Shorter). With a Tribute by Katharine Tynan. \$1.25; Armenia and the War. By A. P. Hacobian. With a Preface by the Rt. Hon. Viscount Bryce. O.M. \$0.50; The Man in Grey. By Baroness Orczy. \$1.40; The Soul of Susan Yellam. By Horace Annesley Vachell. \$1.50; Syria and the Holy Land. By Very Rev. Sir George Adams Smith, Kt., M.A., D.D. \$0.50.
- Doubleday, Page & Co., Garden City, N. Y.:**
The Crack in the Bell. By Peter Clark MacFarlane. \$1.40; Adventures in Beaver Stream Camp. By Captain Rodclyffe Dugmore. \$1.35; The Valley of the Giants. By Peter B. Kyne. \$1.40; Mam'selle Jo. By Harriet T. Comstock. \$1.40.
- E. P. Dutton & Co., New York:**
The Four Horsemen of the Apocalypse. From the Spanish of Vicente Blasco Ibañes. Authorized Translation by Charlotte Brewster Jordan. Third Edition. \$1.90.
- Harper and Brothers, New York:**
The War in the Cradle of the World, Mesopotamia. By Eleanor Franklin Egan. Illustrated with Photographs by the Author. \$2.00.
- Henry Holt & Co., New York:**
The Old Road to Paradise. Poems by Margaret Widdemer. \$1.25.
- Houghton Mifflin Co., Boston:**
The Education of Henry Adams: an Autobiography. With an Introduction by Henry Cabot Lodge. \$5.00; The Religion of a Man of Letters. By Gilbert Murray. \$1.00; Reminiscences of Lafcadio Hearn. By Setsuko Koizumi (Mrs. Hearn). \$1.00; Modern and Contemporary European History. By J. Solwyn Schapiro, Ph.D. \$3.50; The Ethics of Co-operation. By James H. Tufts. \$1.00.
- P. J. Kenedy & Sons, New York:**
A Soldier's Confidences with God. By Lieut. Giosue Borsi. \$1.00.
- Laclede Publishing Co., Chestnut and Thirteenth Streets, St. Louis:**
Poland in the World of Democracy. By Anthony J. Zielinsky. \$1.00 and \$1.50.
- John Lane Co., New York:**
Coal and Candlelight. By Helen Parry Eden. \$1.25.
- The Macmillan Co., New York:**
Joan and Peter: the Story of an Education. By H. G. Wells. \$1.75; French Catholics in the Nineteenth Century. By W. J. Sparrow Simpson, D.D. \$2.00; A Political and Social History of Modern Europe. By Carleton J. H. Hayes. Two Volumes. \$4.50.
- The Mission Press, Techny, Ill.:**
Sermons and Lectures on the Missions. Edited by Anton Huonder, S.J. Adapted from the German by Cornelius Pekari, O.M.Cap. Volume I.
- G. P. Putnam's Sons, New York:**
Not Taps But Reveille. By Robert Gordon Anderson; That Which Hath Wings. By Robert Dehan. \$1.60; The Rule of Might, a Romance of Napoleon at Schönbrunn. By J. A. Cramb. \$1.60; The Dress You Wear and How to Make It. By Mary Jane Rhoe. \$1.50; After They Came Out of the Ark. Told and Pictured by E. Boyd Smith. \$2.50; Connie Morgan with the Mounted. By James B. Hendryx. Illustrated. \$1.25; Lads Who Dared. By Raymond Comstock. \$1.25; Danny the Detective. By V. C. Barclay. Illustrated. \$1.00; The Chronicle of Kan-uk the Kute. Frank Burne Block. \$1.00.
- Charles Scribner's Sons, New York:**
Jefferson Davis. By Armistead C. Gordon. \$1.50; Present-Day Warfare. By Jacques Rouvier. \$1.35; A Runaway Woman. By Louis Dodge. \$1.50; Simple Souls. By John Hastings Turner. \$1.35.
- Small, Maynard & Co., Boston:**
From Baseball to Boches. By H. C. Witwer. \$1.35.
- The Stratford Co., Boston:**
Woman's Voice: an Anthology. By Josephine Conger-Kaneko. \$1.50.
- University of California Press:**
The Dramatic Art of Lope de Vega Together with La Dama Boba. Edited from an Autograph in the Biblioteca Nacional at Madrid, with Notes. By Rudolph Schevill. \$3.50; A Study of the Writings of D. Mariano José de Larra, 1809-1837. By Elizabeth McGuire. \$0.50; Lexicological Evolution and Conceptual Progress. By John Taggart Clark. \$0.25.
- The World Book Co., Yonkers, N. Y.:**
The American Spirit: a Basis for World Democracy. Edited by Paul Monroe, Ph.D., L.L.D., and Irving E. Miller, Ph.D. \$1.00.
- Yale University Press, New Haven:**
The Chronicles of America Series. Allen Johnson, Editor; Gerherd R. Lomer, Charles W. Jefferys, Assistant Editors. Vol. 3: Elizabethan Sea-Dogs, a Chronicle of Drake and His Companions. By William Wood; Vol. 4: Crusaders of New France, a Chronicle of the Fleur-de-Lis in the Wilderness. By William Bennett-Munro; Vol. 5: Pioneers of the Old South, a Chronicle of English Colonial Beginnings. By Mary Johnson; Vol. 10: The Conquest of New France, a Chronicle of the Colonial Wars. By George M. Wrong; Vol. 11: The Eve of the Revolution, a Chronicle of the Breach with England. By Carl Becker; Vol. 14: Washington and His Colleagues, a Chronicle of the Rise and Fall of Federalism. By Henry Jones Ford; Vol. 25: The Forty-Niners, a Chronicle of the California Trail and El Dorado. By Stewart Edward White; Vol. 26: The Passing of the Frontier, a Chronicle of the Old West. By Emerson Hough; Vol. 29: Abraham Lincoln and the Union, a Chronicle of the Embattled North. By Nathaniel W. Stephenson; Vol. 34: The American Spirit in Literature, a Chronicle of Great Interpreters. By Bliss Perry. \$3.50 each, the entire set of fifty volumes, \$175; Horace in the Literature of the Eighteenth Century. By Caroline Goad; Non-Resistance—Christian or Pagan? By Benjamin W. Bacon.

SOCIOLOGY

Protection of Religious Rights

THE surest and safest solution of the problem of the protection of the religious rights of Catholics must be found in the nature of those rights under our system of government, and the methods for securing them under our institutions. They are political rights, subject to the shifting moods of popular sentiment and the vicissitudes of legislative action influenced by public opinion. In the *Permoli* case, referred to in two preceding articles, the court expressly held that civil and religious liberties are political rights, and that view has always been accepted as a necessary result of our form of government. (Cooley's "Constitutional Limitations," pp. 576-592.) The Federal Constitution and nearly all the State Constitutions, in one form of words or another, secure freedom and equality of political rights, including those of religion. But it must be remembered, particularly under existing and threatened conditions of popular sovereignty, that these guarantees are open to alteration and weakening with each recurring wave of political and social excitement and agitation.

THE GREAT EXTENT OF POLICE POWER

IN some of the States, the Constitutions may now be amended by initiative and referendum, and in all of them the tremendous scope of the police power, which, under the Federal Constitution, resides exclusively in the States, places almost every right of the citizen, except such vested property rights as are secured by contract, at the mercy of the legislative authority, or of what is more flagitious and fluctuating, the unreasoning and often intolerant judgment of the multitude. No one who has not seen and felt the force of this all-pervasive and powerful political menace of the mob, can have any conception of its ruthless possibilities. We may share the Horatian antipathy to the *profanum vulgus*, but we are not privileged, as was the Latin poet, to keep them at a distance. The whole Prohibition movement, its incorporation into law, and its maintenance by the courts, are the product of the modern extension of the police powers of the States. According to the later decisions, there is practically no limit to the exercise of this enormous residuary fund of popular sovereignty in the people of the several States. Constitutions do not restrict or control it. Principles, precedents and traditions are but scraps of paper, or mere sentiment in its sight. In *Camfield v. United States*, 167 U. S. 518, the court said: "The police power is not subject to any definite limitations, but is coextensive with the necessities of the case and the safeguards of the public interest." To the same effect are all of the recent adjudications, and the validity of the Webb-Kenyon law passed by Congress was sustained upon this theory, contrary to the expectation of the great preponderance of legal opinion in this country. It has been distinctly held that the Fourteenth Amendment does not limit the police powers of the several States. (*Jones v. Brim*, 165 U. S. 180; *Mugler v. Kansas*, 123 U. S. 623.)

THE PROTECTION OF THE BALLOT

THE Mass, although of supreme importance to the Church, is not the only vital interest that may be assailed by laws invading her religious rights. The vast and beneficent system of educational and charitable work that has been the glory of her past history, and is the pride and promise of her present and future usefulness in the world, can easily be marred or ruined by the same spirit of bigotry and hatred that seeks to extend the salutary restrictions of Prohibition to the spoliation of the Holy Sacrament of the Altar. In a country like this, political rights are held by political power; civil and religious liberty is safe only when protected by civil and religious intelligence, courage and aggressive activity. The Catholics of America are strong enough in numbers and influential enough in all the best qualities of citizenship to assert and maintain

their rights, if they will but understand them, contend for them as members of a free and equal society, and enforce them by the only weapon that is effective in a democratic republic, the intelligent use of the ballot, and the enlightened force of public opinion. This policy does not invite Catholics to become aspirants for place and power in the world of official patronage, nor to wage a war of political preferment. Far from it. It merely requires them to exercise their lawful functions as citizens of a free government, entitled to all its benefits and blessings, in a co-equal struggle to advance the happiness and welfare of all the people. The most effective way to assert a right is to assume it, not to beseech it as a favor or apologize for its assertion by deprecatory conciliation. "Piffing" and "pussy-footing" never secured any man his legal and political rights in a scramble among the ignorant, the intolerant and the vicious. Campaigns to remove religious prejudices are doubtless worthy enterprises, but some prejudices are fundamental and necessary, for they are tributes to the truth, and arguments for righteousness.

A MILITANT LAITY

IT would be better and more befitting an American citizen to let it be known that in this Republic prejudices, religious or otherwise, cannot be embodied into laws or made the basis of political proscription. The Catholic laymen of the United States, and of most of the States, can do this if they will. The Hierarchy of the Church, in the very nature of their calling and of the public attitude towards them, cannot do it. They may lead the way and teach their followers, but the laity must accomplish the end in view. First of all the great body of Catholic believers must know their Faith, its foundations, its traditions, its history, its relations to secular movements, its teachings and policies towards social, political, and industrial problems; they must realize what all candid historians and publicists admit, that the spirit and teachings of the Church are more consonant with American ideas and ideals of liberty and progress than those of any other faith whatsoever; they must be able to defend themselves and their rights as Americans, for therein is included their religious freedom as Catholics. It will require organized solidarity, a well-conducted Catholic press, an instructed leadership of capable and courageous men, a fearless devotion to civil and religious rights for their own sake, as well as for the safety of Mother Church. It will not do to rely too much or too insistently upon the Divine promise, that all the powers of hell shall not prevail against the true Faith, and forget the aphorism, "God helps those who help themselves."

DUDLEY G. WOOTEN.

EDUCATION

Schools and Epidemics

SCHOOLS and universities by the hundreds were closed this year, or their openings were delayed, by the epidemic of Spanish influenza. In the special circumstances there was no alternative. Yet the closing of schools in the case of a local epidemic, is still an open question and one that teachers, Boards of Education, and others actively interested in school work, are repeatedly called upon to discuss and decide. At the annual meeting of the American Public Health Association held in Chicago in October, this was one of the topics given liveliest discussion.

SHOULD THE SCHOOLS CLOSE?

THERE are arguments, of course, for the closing of a school when a wave of measles, small-pox, diphtheria, or other contagious disease, strikes a community. But there are also such strong arguments against such closing that are well worth considering. The present, when the attention of schoolmen is particularly taken up with questions of health, as a result of the influenza plague, is a good time to look into these arguments; all the more so because, as a rule, when an epidemic does break out, it brings panic with it, and those who should

be cool and judicious in directing the fight against disease lose their heads. At such a moment, the man who, having given thought to the matter, dares contradict the wisdom of the generally popular cry of "close the schools!" is in danger of being called a fool.

But is he a fool? There are those who think otherwise, and who can advance some convincing arguments to substantiate their claims. Some were very plainly set forth in a recent controversy in England, where a certain health official, Dr. Alfred Greenwood, of Kent, ran counter to the wishes of the local board during a diphtheria outbreak. Dr. Greenwood stood for keeping the schools open, so that he and his assistants might the better be able to culture the throats of the children in their charge, and find carriers and cases on the first day of illness. In a recently syndicated article on the question of disease among school children, Dr. W. A. Evans, an American physician, declared that most school children have already had the round of contagious diseases before they come to school, and that by the time they have reached the upper grades they are pretty generally immune. This statement he proved by a table of figures which showed plainly that contagious diseases among the young diminish with advancing years. For instance, in the case of chicken-pox, at the age of six, 32.6% of the children have had the disease; at the age of sixteen, 53.1%. The percentage having chicken-pox during the school period was 20.5. Some other figures from Dr. Evans' table will do much to clear the minds of parents and educators on the question of children's disease:

Diphtheria:	
At six years.....	2.1%
At sixteen	14.7%
During school years.....	12.6%
Mumps:	
At six years.....	17.3%
At sixteen	54.4%
During school period.....	37.1%
Scarlet fever:	
At six years.....	5.9%
At sixteen	28.5%
During schools period.....	22.6%
Measles:	
At six years.....	49.7%
At sixteen	82.2%
During school period.....	32.5%
German measles:	
At six years.....	6.3%
At sixteen	7.2%
During school period.....	10.9%
Whooping cough:	
At six years.....	55.7%
At sixteen	61.8%
During school period.....	6.1%

These figures will surprise many, and they will undoubtedly be encouraging at a time when disease breaks out and panic results among the elders.

UTILIZE THE SCHOOLS

CERTAINLY, if we are to believe Dr. Evans, the school period is not generally so productive of contagious disease as many of us have been thinking. These figures show so small a percentage of the student body suffering from, or susceptible to, contagion that it hardly seems fair to close the schools every time a community is terrorized by the cry of epidemic. Instead of school closing being the wise thing, it would appear that it is not only not always the better part of wisdom, but that furthermore, the very schools that sometimes are closed on the first scare, could be and should be used to fight contagion. To quote Dr. Evans: "It is easier to control contagion where the children come together every day, and are looked over by the teacher and a nurse or physician." "The controlled contacts of the school-room," he says, "are less liable to spread contagion than the uncontrolled contacts of the streets and parks." "If children

commingle out of school, upon the streets and playgrounds," says Dr. Roseneau, in a report on the subject, "no useful purpose is accomplished by closing the schools." Children are less apt to infect one another in the schoolroom than in the house or on the playground. "As a rule," he concludes, "better results will be achieved by daily inspection of all school children than by closing the schools."

But how are the schools to be utilized in fighting contagious disease? The duty devolves on the teacher. On the back of the poor overladen teacher this new load also must be placed; but it is the only way, and teachers are proverbially always equal to a little more than they are at present doing! A disease census of the children in the school should be taken. This may be accomplished and the task readily simplified by means of a card index, each child being furnished with a card bearing the names of the various contagious diseases, which card, being taken home, is filled out by the parents, who may check off each disease that the child has had. Thus a complete and fairly accurate personal history of the youngsters is put on record. When a contagious disease appears in the community, it is a matter of minutes only for the teacher to sort out the cards of all the children who already have had that particular disease, and segregate them, at the same time making equally as careful note of the cards of all those children who have not had the disease, and putting those children under the closest observation of the school nurse or physician. If there be no school physician or school nurse, one or the other or both should be secured the moment the danger has shown itself, and retained until the danger has passed. The entire student body should, at such times, be put through an inspection every morning.

HEALTH RECORDS

THE health cards spoken of should also record the history of the children's vaccination. There should be a record of all the vaccinated and unvaccinated children in the school. Then, if small-pox makes its appearance, those still unvaccinated, or in whom the vaccine has not worked, should be at once vaccinated. The unvaccinated children should be very carefully watched. Feverishness, backache, and headache are symptoms that should be looked for if small-pox is threatened. In the case of diphtheria, or of scarlet fever, sore throat is the danger signal. All the children whose cards show that they have not had diphtheria or scarlet fever, should be watched carefully for sore throat. Children who have been out of school on account of sore throat, should be kept out until all danger is passed. Diphtheria incubates in from two to four days; scarlet fever in from one to six days. Scarlet fever is infectious for four weeks. No chances should be taken. If more than two or three cases of diphtheria or scarlet fever develop in a school, every child in the school should be rigidly examined by a physician, glands inspected for enlargement, and cultures taken. For measles, there should be a watch kept on running eyes, sneezing and "mild colds." Measles incubates in from nine to eleven days, and is infectious for about two weeks. Whooping cough, likewise, first shows itself in colds; but the whooping often lasts much longer than the danger of infection. Infantile paralysis, which a year or so ago raised such a scare throughout the country, is largely a city disease. It is also a summer disease, a disease of the vacation period.

IN RURAL DISTRICTS

REGARDING rural communities, Dr. Roseneau, already quoted, says, "Closing schools is usually more effective in country districts than in the cities." "Where homes are far apart and communication is infrequent," Dr. Evans remarks, "it may be the best policy at times." Take the case of an epidemic of measles. "If the school is closed for a period of two weeks within two or three days after the first case of measles," says Dr. Evans, "something may be gained. Some places have adopted a policy of intermittent closing, say for a ten-day

period, beginning eight days after the classroom exposure." "But this plan," he adds, "while it seems theoretically all right, is hard to work in practice."

Generally speaking, there seems to have been at times in the past too great a readiness to close schools on the appearance of contagious disease, rather than an inclination to face the disease and fight it with the excellent tools the schools afford. There is an economic side to the question too. When a school is closed, the expenses go on; at any rate, the teachers are paid, though there may be a small saving in fuel. "Closing the schools," says Dr. Roseneau, "is economically wasteful, and usually has no influence on the course of an outbreak." Schools are not agencies of contagion, but rather may be made safeguards against contagion. What teachers, members of school boards, and educators in general should do, is to make a study of these matters when all is well with their charges. Then when an epidemic comes, they will be ready for it. "In time of peace prepare for war." If Dr. Evans' system of indexing the history of disease in schools were universally adopted, much would be achieved.

CHARLES PHILIPS.

NOTE AND COMMENT

Knights of Columbus Secretaries

FIVE more chaplains, in company with twenty-six K. of C. secretaries, were sent overseas by the Knights of Columbus during the week recorded in their last bulletin. Rarely does a transport leave our shores without a party of K. of C. secretaries on board, and a number of priests usually accompany every group of secretaries. Jennings, manager of the Detroit National League, and Hendricks, manager of the St. Louis team, have donned the uniforms of K. of C. secretaries, and will emulate the work now being done by the former baseball celebrity, John Evers, in the K. of C. service. In the bulletin from which these facts are taken there is related a novel incident that occurred during the battle in which General Pershing's men wiped out the St. Mihiel salient. American aeroplanes hovered over our fighting troops and bombed them with a shower of 20,000 packages of cigarettes, each monogrammed: "Compliments of the Knights of Columbus."

"The Sectarian Glorification of Rome"

THE extent to which religious prejudice can blind men and the gross insinuations to which it can lead, at the very time when the utmost unity of purpose and universal cooperation are called for by the welfare of the country and the voice of its Chief Representative, may be judged from the following item that appeared in the issue for October 16 of the *Herald and Presbyter*:

More and more do Protestant people revolt at the idea of the "war-chest" program which is to be forced upon them because it is thought that they will do what they think to be their duty even though it is made very bitter. They are anxious to support the Y. M. C. A. and the Y. W. C. A. and kindred organizations. But it is not palatable to contribute to the support of the "Roman Catholic war activities," and they should not have been cornered into doing it. It was a shrewd scheme to take a large slice out of every dollar that Protestants contribute to the welfare of the soldiers and direct it to a sectarian glorification of Rome, which will now get its rich slice, however little it contributes. It should be that if these people want the glory of sectarian enterprises as Knights of Columbus in camps from which other churches are excluded, they should pay themselves for the privilege.

The spirit of intolerance manifested in these lines must be painful to every American. The imputation that Catholics will

not contribute their share to the United Drive and are depending upon Protestant alms, and the absurd slur of sectarianism cast upon the Knights of Columbus, whose chief motto, inscribed over every hut that they erect, is always "Everybody Welcome," call for no refutation. This attack is unchristian and disloyal, but after all it is not half so odious as the article in the *Herald and Presbyter* of September 25. Calvinistic fire and brimstone can be scented there, for "Romanism is taking advantage of present conditions to exploit itself in a way that will call for future consideration."

Live Straight and Shoot Straight

SPEAKING at a meeting of the General War-Time Commission of the Churches, Secretary Daniels contrasted the present spiritual provisions made for our soldiers with the conditions he claimed existed in the days of the Spanish War, when "mothers were more fearful for the morals of their sons than for their lives." Today, he said, the Government of the United States has laid stress upon the truth we so long refused to face, that if a man is to shoot straight he must live straight. In declaring his confidence that the world would be saved from Prussianism, he added that it would not be worth saving unless the spirit of Christ was to predominate and permeate it. The Government of the United States has nobly recognized the great truth that officers and men are best fitted to accomplish their duty when best provided with the spiritual assistance of which they stand in need.

Preparing for the United Drive

FOR the purposes of the United Drive the division of the country into six military districts has been followed by the National Catholic War Council. In addressing the United War Work leaders, Bishop Muldoon was able to show that in many respects the Catholic organization was even somewhat in advance of what was expected at this time. The six primary divisions of the National Catholic War Council are represented by distinguished laymen supported by vast numbers of helpers from every parish of the United States. Great attention is at present being paid to the recruiting of a large and well-equipped body of Catholic speakers. The various Catholic organizations are sending in the names of their ablest speakers in addition to the lists under preparation by the lay and clerical representatives of the Bishops. It was at the request of the national authorities, as Bishop Muldoon explained, that the National Catholic War Council became the representative agency of the Catholic Church in regard to all recreational and welfare work connected with the war. Mr. Baker's consent was furthermore willingly and cheerfully given that the Knights of Columbus should continue as the agency through which the Catholic Church would carry on its work in the camps and overseas.

The Quebec Clergy at the Front

COMMENTING upon a dispatch which announces the death in action of the son of Hon. Rodolphe Lemieux and at the same time mentions the presence at his side, during the last moments, of Chaplain Desjardins, a Quebec priest and successor to the Quebec chaplain, Father Crochetière, who was slain at the front, the editor of *L'Action Catholique* takes occasion to correct a false impression that has crept into the press. Father Crochetière was not the only chaplain of the Province of Quebec to accompany the troops overseas. A list of other priests is given who have either served with the army in the past or are actually in service now. Two of these, Fathers O'Leary and

Jolicoeur, of Quebec, have been raised to the rank of Lieutenant Colonel. It may not be generally known, adds the editor, that the clergy "by dozens and scores" volunteered to accompany the troops across the sea and that priests in charge of the most important parishes demanded with insistence to be permitted to follow their youthful parishioners to the front. Of the Capuchin Fathers of Quebec, three have laid down their lives on the field of battle and a fourth was taken prisoner. These statements should suffice to dispel whatever misconceptions may have existed in regard to the clergy of the Province of Quebec.

Is the Pope Pro-Ally?

"THE enemies of the Church have found it profitable to circulate a rumor that the Vatican is pro-German. Nothing could be farther from the truth, and yet it is most difficult to refute such an insidious statement," says Maurice Magnus, editor of the *Roman Review*, in an article contributed to the *Bellman*. He holds that while theoretically the Vatican should be neither pro-Ally nor pro-German, in practice it "really favors the Allied cause."

From a purely abstract standpoint it ought to be condemned that the Vatican is pro-Ally, since the Church is the only institution in the world whose sacred duty it is to be absolutely neutral in a war which involves its flocks on both sides. But Benedict XV has nephews and other relatives fighting at the front like every other Italian. Before they left he gave them his blessing. He comes from an old Genoese noble family which for centuries has fought and upheld its freedom and independence. What more natural than that his sympathies should be with the traditional love of liberty of his people?

"Ah, but the Church has so much to gain by being friendly with the Central Empires." Looking upon this objection from a purely natural point of view, the editor of the *Roman Review* finds that the majority of Catholics—the vast majority he should say—are on the Allied side. Germany, moreover, which alone has been the determining factor on the side of the Central Powers, has been predominantly Protestant, and its policies since the days of Bismarck "kept ecclesiastical diplomats continually on guard against the outrageous and arbitrary actions of a wholly selfish and brutal Government, which was ready to sacrifice the religion and souls of its people in order to obtain its ambitious objects." Why then should the Vatican have been other than pro-Ally if the purely religious position of the Pope had not demanded an attitude of strict neutrality. But there is still another objection raised by the anti-Catholic press: "Why does the Pope not protest against this or that outrage or atrocity?" To which Maurice Magnus replies:

He has protested. But the answers were often such that it would have prejudiced the Allied cause to have published them. . . . I consider it greatly to the credit of Pope Benedict XV that he has taken the attitude that he has taken; that he made the protests and did not publish them, that his pro-Ally heart could not resist the temptation to protest where theoretically as a neutral and Father of the Church he had no business to protest; and finally that the answers were not published, for had they been, they might have given the idea that we Allies had gone a step too far in our statements, solely moved by our indignation, of course, and might have prejudiced our fervor, let alone subjecting the Pope to the shadow of a pro-German sentiment.

It is not our desire to present the Pope in any other than a strictly neutral attitude. But could he have allowed himself to be swayed to either side, the strongest natural sympathies and most convincing motives of self-interest would have urged him to side with the Allies, with whom are ranged the overwhelming majority of his Catholic children. But he is the Vicar of Christ and the great Father of Christendom whose heart must remain open to all alike.